

THE  
OLD TESTAMENT IN THE NEW.

A CONTRIBUTION TO  
BIBLICAL CRITICISM AND INTERPRETATION.

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THE QUOTATIONS FROM THE OLD TESTAMENT IN THE NEW  
CLASSIFIED ACCORDING TO THEIR AGREEMENT WITH,  
OR VARIATION FROM, THE ORIGINAL;  
THE VARIOUS READINGS AND VERSIONS OF THE PASSAGES ADDED;  
AND CRITICAL NOTES SUBJOINED.

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BY  
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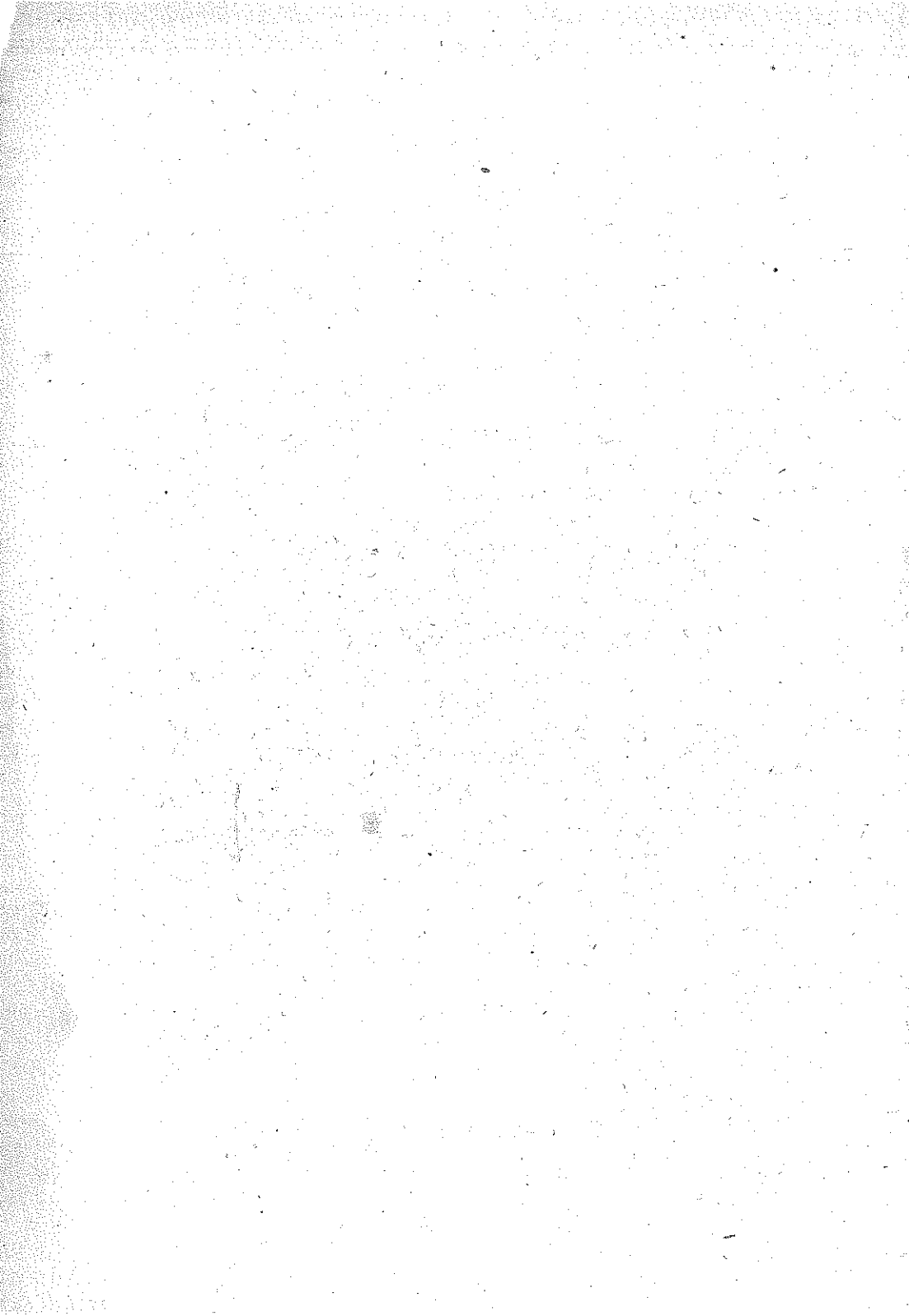
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TO  
MISS DUNDAS OF DUNDAS

*As a Mark of Respect and Esteem*  
AND AN ACKNOWLEDGEMENT  
OF THE INTEREST FELT IN IT  
FROM THE BEGINNING

THIS VOLUME IS DEDICATED

BY  
THE AUTHOR.





## PREFACE.

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A few words only of Preface need be given, as the book must speak for itself. It was drawn up in substance twenty years ago; and for the last four and twenty years a goodly portion of my time has been taken up with the study of the Languages and Literatures of the East, dead and living. And the following work is given to the learned world as the first fruits of these studies.

In examining the texts, I have used those I am most familiar with. Perhaps others would have selected different texts, or would have drawn up texts for themselves, among which to institute the comparison. But it seemed better to take those in current use, that it might not be said the texts were so far fitted to each other.

The Various Readings of course no one can alter (unless by saying that he finds this other reading in the MS. there) though the values attachable to them may be differently estimated by different critics, and hence the different texts supported by them.

The Versions for the Hebrew of the Old and the Greek of the New are those contained in the so-called Authorized Version. It was thought advisable to abide by them; but, when-

ever any emendations were supposed requisite, they were placed in the Notes. The Version of the Septuagint is that by Brenton, corrected or improved when required.

It is to be borne in mind that the following work only classifies and critically discusses the passages in the New Testament, which are considered to be Quotations from the Old. It is the ground work for other volumes, wherein will be discussed the Introductory formulas as bearing on the Authenticity and Inspiration of the books of the Old whence the Quotations are drawn; and the passages themselves as containing prophecies whose fulfilment is pointed out, or types whose antitype is given, or historical facts which are adduced, or illustrations which are drawn from the Sacred Storehouse. While others have written on the same subject, it is yet to be regarded as containing an independent investigation.

And the subject is an important one, not only in itself, but as bearing upon so many other questions of interest. It links the Old and the New together, shows how the New is the sequence of the Old, and the Old the preparation for the New. It is connected with Questions which have an interest for Christians at all times, and now as much as, perhaps more than, ever before. The Canon of the Old Testament is brought up for discussion, and its witness thereon must be heard. It speaks on the Genuineness and Authenticity of these books of old, and its testimony on these points must be listened to. The Inspiration of the Bible is under review, and its evidence for it as GOD's word, must be regarded. It speaks in plainest phrase thereof, and the voice of truth must be believed.

*Murray House, North Berwick.*

October 31st 1867.

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It is divided into two parts, Table A.s, containing those passages in which the *same* arrangement of words is followed in the New Testament and the Septuagint; and Table A.d, wherein the words occur in a slightly *different* order.

Table A.s contains Matt. XIX. 18.fp, p. 1; ch. XIX. 19.lp; ch. XXI. 16, p. 2; ch. XXII. 39; Mark VII. 10.fp; ch. XI. 17; ch. XII. 31; Luke X. 27.lp, p. 3; ch. XVIII. 20.lp; John X. 34; ch. XIX. 24; Acts I. 20.lp, p. 4; ch. II. 34—35; ch. IV. 25—26, p. 5; ch. XIII. 33; ch. XIII. 35; Rom. III. 13.fp, p. 6; ch. III. 13.lp; ch. IV. 17, p. 7; ch. IV. 18; ch. VIII. 36; ch. IX. 7; ch. IX. 12; ch. IX. 15, p. 8; ch. X. 13; ch. XIII. 9.fp, p. 9; ch. XIII. 9.lp; ch. XV. 3; 1 Cor. X. 7; ch. X. 26 (v. 28.lp in c); 2 Cor. IV. 13, p. 10; ch. VI. 2; ch. IX. 9; Gal. III. 16; ch. V. 14, p. 11; Heb. I. 5.fp; ch. I. 5.lp; ch. I. 8—9, p. 12; ch. I. 13; ch. III. 15; ch. IV. 3, p. 13; ch. IV. 7; ch. V. 5; ch. V. 6; ch. VII. 17, p. 14; ch. VII. 21; ch. XI. 18; James II. 8; App. Matt. XXVII. 35, p. 15; Rom. III. 4.fp, p. 16 . . . . . 1—16

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The Difference from the Heb. is I. in Words; or, II. in Clauses. Hence Table D is divided into two parts correspondingly, Table D.I.; Table D.II. And, as the Difference in Words has reference to the rendering (denoted by r); to the omission (o); and to the addition thereof, (a), Table D.I. is subdivided into corresponding parts. Also, as the Difference in Clauses has respect to their position, as (1) introductory; (2) intermediate; and (3) final, Table D.II. would also be broken up into parts to correspond, if the passages were numerous enough; and the letters, r, o, and a intimate, as above, about the rendering, the omission and the addition thereof.	
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## INTRODUCTORY REMARKS.

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In reading the New Testament, one cannot fail to observe passages, in regard to which it is either explicitly stated or directly implied that they are extracted from other writings. And one who is familiar with the Old Testament, will be able, in general, to refer them at once to their sources, so intimate is the connection between the two portions of Holy Writ.

The New Testament being written in Greek, and the Old Testament in Hebrew, (excepting a small portion in Chaldee), it would be necessary, in instituting a comparison between the extract and its original, either to translate the original into Greek, or to translate both into one's vernacular tongue, in order to see how far they agree or differ. Yet, for this end, it would not answer, to take any translation, our own Authorized Version for example, and make the comparison therewith, independently of the originals. Such a mode of procedure, though carried out, would be found unsuccessful for the purpose in hand; and recourse must be had to the originals.

But, it may be borne in mind that, before the New Testament was written, the original Hebrew Text had been translated into Greek, a version which appears in what is called the Septuagint. And thus the New Testament Greek extract may be compared with the translation found in the Septuagint Version.

Now, it has been maintained by some, that the New Testament writers, in their Quotations, always made use of the Septuagint; while others have held that they quoted solely from the Hebrew Text, which they translated for themselves; and a third party, that they adhered uniformly to neither, but used, now the one and then the other, as best suited their purpose. Such a matter of dispute, it is impossible to determine *a priori*. The facts themselves must be investigated, and the conclusion arrived at accordingly.

In order to this, the Quotations must be classified according to their Agreement with, or Variation from, the Sources referred to, viz. the Hebrew Text and the Septuagint Version, which will necessitate a comparison also of the two latter in these respects. And taking it for granted at present, that the Hebrew Text may not be always correctly rendered in the Septuagint Version, and also, that the New Testament Extracts may not always agree with both, or with either, it will be found that there can be no more than Five Great Classes, to one or other of which all the Quotations will be referrible. These five classes are the following:

Class A would contain those which *agree* with the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.

Class B would contain those which *agree* with the Original Hebrew Text, when the latter has *not* been *correctly* rendered in the Septuagint.

Class C would contain those which *differ* from the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.

Class D would contain those which *differ* from the Original Hebrew Text, but *agree* with the Septuagint Version, which of course would vary from its Original.

Class E would contain those which *differ* from both the Hebrew and the Septuagint, which also would be themselves at variance, the latter *not correctly* rendering the former.

Thus, Classes A and B would contain those which *agree* with the Hebrew; Classes A and D, those which *agree* with the Septuagint; and Classes C and E, those which *differ* from both. In Classes A and C the Hebrew Text has been *correctly* rendered in the Septuagint Version; but in Classes B, D and E it has *not* been so. Class A is thus *common* to both the Hebrew and the Septuagint; Class B is *peculiar* to the Hebrew, and Class D to the Septuagint; and in Classes C and E the Quotation *differs* from both the Hebrew and the Septuagint, which in the former Class *agree*, but in the latter *differ*.

Of course, it is only an investigation of the facts themselves, that will show whether or not there are Quotations referrible to all these Classes, or, to how many of them they can be referred, the above classification being a generalization drawn up *a priori*, and with reference to general principles, from which it is certain that no more classes will be required, however many of these may be needed in arranging the details.

It may also be anticipated that each Class will be capable of subdivision, in various respects, according to the location, rendering, omission or addition of words or clauses.

But, before proceeding to the Classification of the Quotations according to the above general analysis, it may be requisite to name the *Sources* used in the comparison, or the texts from which the Extracts compared are taken.

The Hebrew Text is taken from Hahn's edition of the Hebrew Bible, in regard to which Rosenmüller says in his Preface: "Textum Hebraicum hæc editio sistit Hooghtianum, qualem Hahnii accurata diligentia recognovit, et a mendis typographicis, quæ ei insederant, repurgavit. Hooghtiana vero editio exhibet eum textum, quem R. Josephus Athias, typographus Amstelodamensis, in Bibliis a se editis, anno 1661 et 1667, collatis optimis quæ tunc exstabant editionibus, et ad emendandum adhibitis duobus codicibus antiquissimis, constituit. Editio hæc textum Hebraicum, judice Jablonskio in Præfatione ad Biblia Hebraica a se edita, a rudimentis Complutensibus per varia varii temporis incrementa ad adultam quandam maturitatem ita eluctatum exhibet, ut omnibus, quæ eum præcesserunt, palmam præripere merito censeri debeat. Quare digna illa erat, cujus textum Jablonskius et Van der Hooght in Bibliis Hebraicis a se editis potissimum sequerentur."

This text has been compared with that of Van der Hooght, as edited by Judah d'Allemand who says: "In exemplari seligendo, ad quod hæc præsens editio conformaretur, non potuimus non in usus nostros adhibere præstantissimum Everardi van der Hooght opus, Amstelodami publici juris factum anno salutis 1705; tanto virorum doctorum consensu per continuos saltem annos exceptum" etc.; and which has thus become the textus receptus, as it is called, for the Hebrew Bible, as the Elzevir edition of 1624 became the textus receptus for the Greek Testament. He adds: "In foliis corrigendis, summam diligentiam adhibuimus, ut præsens hæc editio, et textu accurato et lectione sincerâ, doctioribus se commendaret. . . . Hoc modo, omnia folia, sexies ad minimum, examini prius subjecta fuerunt, quam manum ultimam operi typographus admoverit."

Comparison has also been instituted between these two editions and that by Doederlein and Meisner, from which the various readings of the Hebrew Text have been taken. In the preface Meisner says: "Constat abunde, quam grata fuerit biblicorum hebraicorum editio, olim a b. Reineccio procurata, et deinde aliquoties hic Lipsiæ apud Breitkopfium repetita. Quæ quum esset, divenditis omnibus exemplaribus, rursus imprimenda

et interea temporis cum orbe literario communicata essent opera illa præstantissima et ad crisin Veteris Testamenti maxime facientia, puta Kennicotti et de Rossi collectæ variantes lectiones ex immensa codicum hebraicorum manuscriptorum copia, Breitkopffius, Vir honestissimus et de re literaria præclare meritis, textum nudum repetere noluit, sed in nuce, ut dicere solent, proponere, quæ momenti ullius fuerint, in utroque illo critico opere, variæ codicum hebraicorum lectiones". . . . And towards the end he writes: "Habent enim nunc tirones et omnes literarum hebraicarum fautores, si hæc biblia sibi comparaverint, conjunctim et uno obtuitu, quæ ad lectionis varietatem spectant; et brevi tenebunt signa critica, brevitatis caussa electa et magnam partem aliunde etiam nota, quum in plagula, Penta-teucho præfixa, omnia ac singula a b. Dœderlino sint explicita."

The Greek Version of the Old Testament is that of the Seventy, so called, edited by Tischendorf, who begins his preface with: "§ 1. Inter docta antiquitatis sacræ monumenta insignem locum occupat Septuagintaviralis quæ dicitur librorum Veteris Testamenti interpretatio. Quæ postquam sive tota sive potius ex parte mirabili orta modo jam ante Christianæ ecclesiæ primordia credita est, quod idem placuit Josepho et Philoni, ab Sanctorum Apostolorum scriptis, ad quæ non raro eximia cum gravitate invito ipso hebraeo textu adhibita est, novam contraxit auctoritatem, patrum plurimorum ac gravissimorum ipsiusque ecclesiæ fide atque usu confirmatam" . . . In § 14 he writes: "Restat ut de apparatu critico explicemus. Superstitum codicum græcorum qui textum Veteris Testamenti continent magnus numerus est; ad plus trecentos apud Holmesium recensitos fere centum accedunt alii. Inveniuntur dispersi per Europam atque Orientales terras, imprimis Romæ, Parisiis, Florentiæ, Vindobonæ, Londini, Oxonii, Venetiis. Plurimi a decimo inde sæculo litteris minutis exarati sunt; pauci, quorum Holmes quindecim commemorat, a quarto fere usque ad nonum sæculum uncialibus litteris . . . § 15. . . . Ex Holmesianis testibus ad summam antiquitatem fere octo pertinent, a quarto ad septimi sæculi initium scripti. . . . Reliqui sunt Codex Vaticanus ex quo fluxit Romana editio, et Codex Alexandrinus. Ad hos Holmesianos accedunt vel eadem vel majore antiquitate hi sex: Codex Friderico-Augustanus, Codex Ephraemi Syri rescriptus, etc. . . . Ex his omnibus non editi sunt nisi iidem tres quos ad apparatus nostrum adhibuimus [viz. Codd. Alex., Ephr.-Syr., et Frid.-Aug.] . . . And in the last section, he adds: § 23. . . . Duæ vero res in editione paranda animum meum assidue occupabant; quum enim quantus laborum campus pateret criticis textus

græci Veteris Testamenti studiis, tum hoc intelligebam quantum inde esset frugis redundaturum ad rationes græcæ linguæ, maximeque sermonis ejus quo libri Novi Fœderis conscripti sunt expediendas atque illustrandas."

This edition has been compared with that of Leander Van Ess, who writes: "Dictus ergo qui textus *Romano-Sixtinus* præsentī hac nova editione juxta Exemplar Romæ 1587 editum fidelissime typis reddatur cura mihi fuit exactissima, omissis tamen hic variantibus lectionibus ibidem substratis, quas addere ideo dehortabar, quia editioni huic manuali superfluxæ æque fuissent ac mole et pretio libri molestæ; insuper et critico pro studio insufficientes, existentibus nempe copia infinitis variantibus lectionibus *Holmes-Parsonianis*, aliisque usu obviis editionibus plus voluminosis." Of this Edition Tischendorf says in Note 52: "Præ ceteris vero videndum est de editione nupera, quæ hodie in multorum manibus est. Editionem dico stereotypam Leandri Van Ess, Lipsiæ 1824, apud Car. Tauchnitium. Dicitur in titulo 'juxta exemplar originale vaticanum Romæ editum 1587, quoad textum accuratissime et ad amussim recusa'. Ac verum est, incredibilem in eo opere fidem servatam esse ipsis manifestis Vaticani exemplaris vitiis; . . . Accedit vero vitiorum quæ ipsa plane sua vindicat numerus tantus ut Romanam editionem longe superaverit."

Lambert Bos's Edition "Secundum Exemplar Vaticanum Romæ editum, accuratissime denuo recognitum, una cum Scholiis ejusdem Editionis, Variis MStorum Codicum Veterumque Exemplarium Lectionibus, nec non Fragmentis Versionum Aquilæ, Symmachi, et Theodotionis", published at Franeker in 1709, has also been used, especially for the Various Readings. Of his book he says: "opus, in quo elaborando quinquennium et amplius desudavimus. . . hæc nostra Editio, quam plerisque aliis accuratorem fore atque commodiorem nos nobis persuademus." Of the translation itself he writes: "maximum tamen usum habuit in prima Ecclesia, eoque in pretio fuit, ut ab Judæis Græciensibus passim sit lecta. Publice etiam in Synagogis prælectam Sabbatis Festisque diebus statuit eruditissimus Scaliger; quique eum sequuti, Waltonus, Simonius, alique. . . Hanc translationem Christiani ubique et in Oriente et in Occidente usurparunt. Hanc Veteres Patres Græci Latinique in scriptis suis passim allegarunt atque illustrarunt. . . Ipsi Evangelistæ et Apostoli hanc Versionem usurparunt, et ubique ipsissima horum Interpretum verba protulerunt. Pauca tantum sunt, in quibus ab iis discesserunt." The conclusion of this extract bears on the subject of this work; and how far the statement therein

is correct, will be seen hereafter. Of the three chief editions in his day, viz, the Complutensian, the Aldine and the Roman, he says: "Complutensis e multis exemplaribus MStis concinnata a viris doctis . . . Sed magna aliquando libertate hi Editores usi sunt . . . multa enim in hac editione mutarunt, ut Hebræo melius illa responderent", which should be borne in mind when considering the various readings. "Aldina . . . ex veteribus exemplaribus undique conquisitis . . . Observavit Usserius varia in eam glossemata irrepsisse, eaque non solum ex variis editionibus et versionibus petita, sed etiam in locis quæ citarunt Apostoli, a vulgata LXX. lectione discrepantia."—a circumstance most needful to be remembered. "Romana . . . in lucem prodiiit Romæ a. 1587. . . Sixtus V. Pontifex, quum Cardinalis adhuc esset . . . animadvertens, infinita pene loca non eodem modo ab antiquis sacris Scriptoribus afferri, quo in vulgatis Bibliorum Græcis editionibus circumferrentur, omni cogitatione ferebatur ad edendum versionem Græcam puriorem . . . Libri *Vaticani* bonitas non tam ex horum codicum consensu perspecta est, quam ex iis locis, quæ partim adducuntur, partim explicantur ab antiquis sacris Scriptoribus, qui fere nusquam hujus exemplaris Lectiones non exhibent. Ita se res habet. Plurima loca a Patribus antiquissimis adducta ipsemet contuli cum editione *Romana*, et cum illa maxime convenire deprehendi." So much for the text. As for the various readings he writes: "Ceterum ne quid in hac nova nostra editione desideraretur, visum fuit singulis paginis subjicere Scholia Romanæ Editionis, et præter illa omnes variantes Lectiones quotquot conquirere potuerimus. Excerpsimus enim e Polyglottis Anglicanis cunctas . . . Has omnes inter familiam facile ducunt eæ quæ de codice *Alexandrino* . . . sunt depromptæ . . . Non tamen diffiteor, quædam esse in Cod. *Alex.* quæ præferenda sunt *Romana*. Quare optime factum, quod *Vaticano* textui præter alias varias lectiones primo loco subjecerimus Cod. *Alex.* Variantes Lectiones . . . Præter Variantes Cod. *Alex.* Lectiones exhibuimus omnes discrepantias editionum duarum celebrium, *Venetæ* sc. et *Complutensis* . . . Ad hæc . . . excerpsimus differentias *Oxoniensis* libri MS. coll. univ. Octateuchi dicti", denoted by Ox. MS. in the various readings. "Denique Prophetarum minorum ex codice Cardinalis Barberini vetustissimo Variantes Lectiones exhibuimus", marked B. or Barb.

It has been deemed right to let L. Bos speak in regard to the sources from which he drew the various readings given in his edition of the Septuagint.

The Greek Text of the New Testament is that of the seventh edition of Tischendorf, who begins his Prolegomena with:

"Septima hæc mea Novi Testamenti editio tantopere aucta emendata refecta prodit ut novum opus dici queat. Data enim est opera ut prioribus editionibus omnibus quum meis tum aliorum superior prodeat non tantum incrementis apparatus critici sed ipsa ratione ac via. Quam ad adornandam quæ a me præstita sunt statim breviter exponam, . . . . Consentaneum autem est separatim perscribere primum quæ ad apparatus criticum, tum quæ ad recensionem textus faciunt. Rursus in apparatu critico distinguenda sunt quattuor hæc: codices Græci, versiones antiquæ, scriptores ecclesiastici, editiones." After speaking of these he adds: (p. XXV.) "Atque hæc quidem de incrementis apparatus critici ex quattuor laborum generibus, quibus facile patebit ad perfectionem eum omnibus similibus operibus longe majorem perductum esse. . . . Maximum vero ac singulare in commentario isto novo momentum hoc habet, quod non modo ad omnes lectiones in textum receptas qua nituntur auctoritate notatum est, sed etiam aliorum (Griesbachii, Lachmanni) lectionibus ipsisque Elzevirianis testes sunt apposit. . . . (p. XXVII) Singularem autem apparatus nostri virtutem nondum tetigimus. Cernitur in eo quod ad aliquot lectionum centena iudicii quod secutus sum brevissime ratio est reddita. Quibus ab exemplis certe hoc conclusum iri spero, nusquam temere hoc vel illud præferri vel rejici." . . . He next comes to speak, in the second place, of the text, in regard to which he says: (p. XXVII) "Textus petendus est unice ex antiquis testibus, et potissimum quidem e Græcis codicibus, sed interpretationum patrumque testimoniis minime neglectis. Itaque omnis textus nostri confirmatio ab ipsis testibus proficisci debebat... non ab Elzeviriana quam receptam vocant editione." Lastly, in mentioning the rules he has followed in settling the text, he says, amongst other things, and as bearing on the subject of the following pages, (p. XXXII) "3. Locis geminis quum Veteris tum Novi Testamenti maximeque evangeliorum synopticorum, ad quos inter se exæquandos priscorum hominum præcipuam curam pertinuisse certum est, testibus qui consensum præbent præferendi sunt qui dissensionem testantur, nisi gravis caussa aliud suadeat." And in illustrating the same he writes: (p. XLI) "Veteris Testamenti locos quod attinet, minime satis est Romanam sequi editionem, immerito plerisque codicem Vaticanum exprimere visam, nec ipse satis est codex Vaticanus sed conferendus est, apparatus criticus ad LXX. interpretes. Quod quum in lectionibus dijudicandis saepe neglectum esset, proclive erat a vero aberrare. Rursus autem magna editio Holmesiana apparatus satis imperfectum habet; propterea ipsa documenta

antiquissima, quorum plura nostra nuper opera ex tenebris protracta sunt, aliis mox secuturis, certe ubi gravius aliquid incensum venit adeunda sunt."

It is from this seventh edition of Tischendorf's, published in 1859, that the Various Readings also have been extracted. And when he gives readings of the LXX, they are placed in their proper column. His text has also been compared with Lachmann's in Ed. of 1831.

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## Key to the Signs and Abbreviations of Writing in the Various Readings of the New Testament.

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The Capital letters placed after a reading, as in p. 4 *επα* cBEG etc; sometimes before, as in p. 3 HX al m *ως εαυτου*, denote the *Uncial* Manuscripts in which it is found: thus,

- A marks the Codex Alexandrinus in the British Museum, which seems to have been written after the middle of the V<sup>th</sup> Cent., and, with a few exceptions, contains both Testaments;
- B marks the Codex Vaticanus, which also contains, with some exceptions, the whole Bible, and was written about the middle of the IV<sup>th</sup> Cent.;
- C marks the Codex Ephraemi Syri rescriptus, a palimpsest MS in the Imperial Library at Paris, containing portions of the Old, in the Sept. Version, and fragments of every part of the New, and written before the middle of the V<sup>th</sup> Cent.;
- D marks Codex Bezae Cantabrigiensis written about the middle of the VI<sup>th</sup> Cent., and containing with some mutilations the Gospels and Acts in Greek and Latin; and so on with the others.

The *curative* manuscripts are denoted by numeral figures; thus (as in p. 3) 13, 69, 271.

For an account of both kinds of MSS. recourse must be had to Works on Biblical Criticism and the Prolegomena to Critical Editions of the New Testament.

The *Ancient Versions* are denoted by abbreviations; thus, aeth (see p. 11) stands for aethiopica i. e. the Ethiopic Version, supposed to have been written in the IV<sup>th</sup> Cent.

arr (see p. 27) stands for arabicae i. e. the Arabic Versions, of which one was made from the Greek about the IV<sup>th</sup> Cent., another from the Syriac, a third from the Coptic, and a fourth from the Latin in the VIII<sup>th</sup> Cent.

ar<sup>e</sup> stands for arab. Erpenii, and denotes the Arab. Ed. published by Erpenius at Leyden in 1616.

ar<sup>p</sup> for arabica in polyglottis i. e. the Arab. Version found in the Polyglotts.

ar<sup>r</sup> for arabica romana i. e. the Ed. of the Gospels published at Rome in 1590.

ar<sup>vat</sup> for arabica versio in Vaticano codice.

arm (see p. 19) for armenica i. e. the Armenian Version, made before the middle of the V<sup>th</sup> Cent.

arm<sup>ven</sup> (see p. 44) the edition at Venice in 1805.

basm for basmurica i. e. the Bashmuric Version used in the East of the Delta of the Nile, or, as others think, in the Oasis of Ammon.

cop (see p. 4) for coptica i. e. the Coptic or Memphitic Version of Lower Egypt, thought to be of the III<sup>rd</sup> Cent.

georg for georgica i. e. the Georgian Version made in the VI<sup>th</sup> Cent.

goth for gothica i. e. the Gothic Version made by Ulphilas about the middle of the IV<sup>th</sup> Cent.

perss (see p. 27) for persicae, i. e. the Persian Versions.

per<sup>p</sup> (see p. 26) for persica in polyglottis i. e. Walton's.

per<sup>w</sup> for persica a Wheloc i. e. the Version, begun by Wheelocke of Cambridge from a MS apparently of the XIV<sup>th</sup> Cent. and finished after his death from his text and Latin Version in 1657.

sah (see p. 20) for sahidica i. e. the Sahidic or Thebaic Version of Upper Egypt, made apparently in the V<sup>th</sup> or VI<sup>th</sup> Cent.

sax for saxonica i. e. the Anglo-Saxon Version made about the VIII<sup>th</sup> Cent.

sl (see p. 35) for slavonica, i. e. the Slavonic Version of the IX<sup>th</sup> Cent.

syr for syriaca i. e. the Peschito Version made in the II<sup>nd</sup> Cent.

syr<sup>p</sup> for syriaca a Polycarpo i. e. another Syr. Version, made in the beginning of the VI<sup>th</sup> Cent. for Philoxenus Bishop of the Monophysites (hence sometimes called the Philoxenian) by Polycarp a rural bishop.

syr<sup>utr</sup> (see p. 15) i. e. utraque denotes both of these.

syr<sup>p</sup> mg and syr<sup>p</sup> c ast or c ob. denotes syr<sup>p</sup> revised by Thomas of Harkel, whose various readings are marked in the margin or with an asterisk or obelus.

syr<sup>hr</sup> or hrs (see p. 2) or syr<sup>hier</sup> for syriaca hierosolymitana i. e. the Jerusalem Syriac made in the XI<sup>th</sup> Cent.

syr<sup>cu</sup> for syriaca curetoniana i. e. Cureton's Ed. of the Syriac Gospels, said by him to be a very early Version, the MS belonging to the V<sup>th</sup> Cent.

There are two Latin Versions, the one called itala (it), the other vulgata (vulg).

it for itala i. e. the latin interpretation, as in use in the first centuries of our era, of which there are many mss, designated by small letters (see a b c in p. 4; a b i in p. 19).

a denotes the codex Vercellensis, written as it seems by Eusebius the martyr in the IV<sup>th</sup> Cent.

b denotes the codex Veronensis of the IV<sup>th</sup> or V<sup>th</sup> Cent.

c, the codex Colbertinus of about the XI<sup>th</sup> Cent.; and so on.

vg (see p. 11) for vulgata i. e. the Version commonly called the Vulgate, made by Jerome at the request of Pope Damasus 383 et seqq.

vg<sup>ed</sup> (see p. 34) or vg<sup>ms</sup> (see p. 50) denotes this Version in manuscript.

vg<sup>sist</sup> (see p. 45) for vulgata Sixtina i. e. the Edition of it published by authority of Pope Sixtus V<sup>th</sup> in 1590.

vg<sup>ed</sup> for vulgata edita i. e. the Edition by Pope Clement VIII. in 1592, to take the place of that by his predecessor, which, though set forth as the standard of all future reprints, and by which all copies, if contrary thereto, whether in manuscript or printed, were to be corrected, was found so faulty that this new edition, which differs from it in many places, had to be published. Two or more letters are used to denote the mss. of the Vulgate, thus am (see p. 11) for amiatinus i. e. the ms, formerly in the Cistercian Monastery at Amiatino in Tuscany, now in the Laurentian Library at Florence, written about A. D. 541.

fuld (see p. 183) for codex fuldensis, of about the same age, in the Abbey of Fulda in Hesse Cassel.

tol (see pp. 11, 21) for Codex Toletanus, at Toledo, of both Testaments, and in Gothic letters; and so on.

An account of these Versions and Manuscripts must also be looked for in Works on Biblical Criticism and in the Prolegomena to Critical Editions of the New Testament.

The Ecclesiastical Writers are also denoted by abbreviations; thus Or (see p. 2) for Origen; Eus (see p. 4) for Eusebius; Chr (see p. 4) for Chrysostom; and so on. Such abbreviations will be learned from the Prolegomena as above, and one acquainted with Church History can easily see what they stand for.

g stands for the Elzevir edition of 1624, as also for that of R. Stephan of 1550. When these differ, g denotes the latter, g<sup>e</sup> the former. Besides, g includes Gb et Sz, when Gb et Sz do not differ from the Elzev.; when it is g (= Gb, Sz) (see p. 8) it means that Gb Sz defend the same reading as Tischendorf, unless it be otherwise mentioned.

Beh stands for Birch who collated the Codex Vaticanus at the close of last Cent.

Btl stands for Bentley, who proposed to publish a Critical Edition of the New Testament, for which he collected various readings.

Gb stands for, in the Gospels, Griesbach's third Edition by D. Schulz in 1827, in the other books, Griesbach's second Edition in 1806.

Gb Sz stands for the above edition of Griesbach by Schulz.

Gb<sup>o</sup> (see p. 15) denotes an omission that seemed probable to Griesbach; and

Gb<sup>oo</sup> (see p. 4) an omission that seemed most probable to him.

Gb' (see p. 18) denotes a reading commended by Griesbach; and

Gb'', a reading especially commended by him.

Gb† denotes what is received into the text by Griesbach with some doubt.

Sz denotes the Edition of Scholz in 1830 and 1836.

Ln denotes Lachmann's larger Editions in 1842 and 1850; and

Ln<sup>min</sup> his smaller stereotype Edition. Where it is

Ln [*xai*] etc. it denotes something included by Lachmann in brackets. When no mention is made of Lachmann, he agrees with Tischendorf.

49 denotes Tischendorf's Edition of 1849.

al i. e. alii: al m or mu (see in p. 3) i. e. alii multi: al pm (see in p. 3) i. e. alii permulti: al pl (see p. 9) i. e. alii plurimi: al pler (see p. 15) i. e. alii plerique: al longe pl (see p. 33), or al longe pler i. e. alii longe plurimi, or alii longe plerique: al sat mu i. e. alii satis multi.

aliq i. e. aliquot vel aliquoties.

bis (see p. 43) denotes twice; sometimes numeral figures so signify, as Or<sup>2</sup>, which see below.

c i. e. cum sive auctoritate. Thus Gb<sup>o</sup> cA means that Griesbach thinks it should be left out, according to the authority of Codex A.

et. (cum puncto) stands for etiam.

add i. e. addo addit addunt.

dis i. e. diserte, as Or<sup>dis</sup> i. e. Origen expressly testifies.

dist. i. e. distinguit, distinguunt.

cd cdd i. e. codex, codices.

ed edd i. e. editio, editiones.

e sil i. e. e silentio collatorum.

diff i. e. differunt. gr i. e. graeci. lat i. e. latini.

leg vel similiter i. e. legitur.

mg i. e. in margine. mg eccl i. e. margo cum notis ecclesiasticis.

min i. e. cdd minuscule, or cursive manuscripts.

om i. e. omitto omittit omittunt.

omn i. e. omnes.

pauc i. e. pauci.

perg i. e. pergunt etc.

pon i. e. pono ponit ponunt.

pp stands for either patres or loci paralleli.

pr or prim i. e. primum.

praem i. e. praemittunt.

rell i. e. reliqui.

sec i. e. secundum. ter i. e. tertium.

transp. i. e. transponunt.

unc i. e. cdd unciales or Manuscripts in Capital letters.

var i. e. variant.

vdtr i. e. videtur.

vv (see in p. 4) i. e. versiones; vv m (see p. 9) i. e. versiones multae; vv pl (see p. 12) i. e. versiones plurimae; vv omn (see p. 18) i. e. versiones omnes.

<sup>1 2 3</sup> etc. (without a point) are cardinal numbers, as al<sup>7</sup> (see p. 12) i. e. alii septem, or seven others; al<sup>plus 30</sup> (see p. 15) i. e. more than thirty others. When it is such as Or<sup>2</sup> etc. it means twice (bis). On the other hand

<sup>1. 2. 3.</sup> etc. (with a point) are ordinal numbers.

\* (see p. 5), \*\* (see p. 12), \*\*\* (see p. 12), denote the first, second, third hand &c.

= i. e. excepto exceptis.

## Key to the Signs and Abbreviations of Writing in the Various Readings of the Septuagint Version.

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The text followed is that of the Vatican MS. in Tischendorf's Ed. of 1850, compared with that by Van Ess in 1835, and that by Bos published at Franeker in 1709, whence, as also from Tischendorf's, the Various Readings have been drawn.

Alex. MS. denotes the Codex Alexandrinus, now marked A, for a very brief account of which see before p. XXIII.

Ald. Ed. denotes the Aldine Edition from the celebrated press of Aldus at Venice, and published in 1518; see before p. XX.

B. or Barb. MS. denotes Cardinal Barberini's MS.; see before p. XX.

Compl. Ed. denotes the Complutensian Edition, planned and executed by Cardinal Ximenes, and so called from Complutum, the Latin name of Alcala, where he founded a University and gathered as many MSS. as he could procure, by means whereof with the help of learned men, of whom James Lopez de Stunica was the chief, he prepared the first Polyglott Bible in 6 vols. fol., printed between 1513 and 1517, "on Nov. 8<sup>th</sup> of which year the Cardinal died, full of honours and good deeds", Pope Leo X. in 1520 giving permission to publish his Bible, which was done in 1522.

FA denotes the Codex Friderico-Augustanus brought by Tischendorf from the East, and regarded by him as the oldest MS. in Europe, which he published in 1846.

M or March MS. denotes a very ancient copy belonging to Renatus Marchalus.

Ox or O MS. denotes a MS. in Univ.-Coll. Oxford, of which see before p. XX.

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## Key to the Signs and Abbreviations of Writing in the Various Readings of the Hebrew Text.

The Various Readings are taken from Doederlein and Meisner's Edition of the Hebrew Bible, published at Leipsic in 1793; and the signs and abbreviations there found have been followed.

The Roman letters, inserted in the text, thus  $\gamma\psi^b$ ), refer to the notes below, where the same letters occur, thus  $^b$ ).

When in the notes a word with no sign prefixed is found, it is to be understood that *that* word is substituted in one or more codices, (as the numerals will show) for the one in the text, thus p. 2, Ps. VIII. 3. f)  $\eta\psi$  158 f. K. If the variation is only in a certain *letter* of the word, that part only of the word is given, in which the variation is found, the sign of abbreviation, viz. ', being placed at the end to show that the rest is wanting, thus p. 4, Ps. CIX. 8. q)  $\psi$ . If the variation runs through *several* words, the note ends with that word in which the text and the collated MS. again agree.

= indicates that the word following the Roman letter in the text is wanting in the codex or codices mentioned, thus, p. 3, Is. LVI. 7 c) = 80 K. When *several* words are left out, the first letter of each of the omitted letters is set down, accompanied by the sign of abbreviation, ' thus, p. 5, Ps. II. 1—2, e)  $\psi\psi'$ ; but, sometimes, when a greater lacuna is found in a MS., the first and last words thereof only are given.

+ indicates that the word or words following it are added in the MS. or MSS. there cited, thus, p. 13, Ps. XCV. 7—8, x) +  $\psi$  30 K.

~ indicates a *transposition*, of which there are three kinds: *either* two words only, which are side by side, have been transposed, when the mark ~ is simply used, thus p. 6, Ps. V. 10. k) ~ 38 K; *or*, the transposition occurs in connection with two words, which are at a distance from each other, when the Roman letter in the text, which refers to the note, is prefixed to each word transposed; *or*, lastly, the transposition extends through several words, when the note gives the initial letter of the words in that order in which they occur in the MS. thus, p. 169, Amos V. 25—27. y)  $\psi$  אל כי כל 612 K.

~ indicates that two words in the text, between which the letter referring to the note is placed, are joined in the MS. thus, p. 127, Is. VII. 14. k) ~ qd K et Edd.

~ indicates that one word in the text is read in the MS. as divided into two.

The numbers 1. 2. 3. and so on, are those by which Kennicott and De Rossi marked the MSS. collated by them: those preceding the letter K signify the MSS. collated by Kennicott, while those before R similarly signify the MSS. collated by De Rossi, thus, p. 38, Deut. V. 17—18. x) 1 = S. 18 ... al K. 174 ... al R.

K denotes Kennicott's work and the MSS., the various readings of which are noted in the former, thus, p. 2, Ps. VIII. 3. e) ... 97 K.

R denotes De Rossi's MSS., thus, p. 5, Ps. CX. 1. f) ... et p. R.

S, standing by itself, denotes the Samaritan text, as found in MSS., thus, p. 10, Exod. XXXII. 6. s)  $\text{pyr}^{\text{b}}$  363 S.

S ed, denoted the edition of the Samaritan text as found in the Polyglotts.

S, placed after one or more numbers, denotes that the MSS. marked with these numbers are Samaritan, thus, p. 149, Deut. V. 16. u) ... = 65 S.

Ed. denotes that certain printed editions have the same reading, thus, p. 6, Ps. XVI. 10. l) Ed. ant.

a f i. e. a fine means from the end; thus, p. 17, Mal. I. 2—3. k) a f = 125 K.

al i. e. alii, thus p. 6, Ps. XVI. 10. h) ... et 16 al.

ap i. e. apud.

a p. i. e. a prima means that a certain reading was in the MS. at first, but afterwards it was changed in this MS., and made conformable to the text, thus, p. 8, Ps. XLIV. 23. z) ... a p. R.

c i. e. cum.

codd i. e. codices.

exc. i. e. excipe means that Samaritan MSS., whose numbers are given, are to be excepted from the witnesses for the common *Samaritan* reading, and agree with the Hebrew reading.

ex c i. e. ex correctione means that the reading has been marked in the cited MS. from correction or emendation, thus, p. 14, Ps. CX. 4. s) ... ex c.

ext i. e. extera points to the *Rossian* MSS. of a so-called external collation i. e. a collation made by another, thus, p. 142, Is. LIII. 4. c) .. 91 ext a p. R.

f i. e. forsan means that the reading of the MS., which is handed down, is doubtful, thus, p. 90, Ps. XVI. 8—11. h) ... 130 f.

f c i. e. finis commatis means the end of a clause or verse.

f o i. e. fere omnes, or nearly all, thus p. 156, Is. XXVIII. 11—12. q) s a f. = f. o K.



mg or marg denotes that a given reading is found written on the margin of the MS., thus, p. 142, Is. LIII. 4. c) ... 403 mg.

Mas i. e. Masora points to the Masoretic notes which are found in the common Hebrew Bibles.

MS MSS or ms mss i. e. manuscriptus or-ti.

pl i. e. plures, thus p. 12, Ps. XLV. 7—8, f) מחרך pl. K.

pler i. e. plerique.

plur i. e. plurimi.

praef i. e. praefixum, thus, p. 13, Ps. CX. 1. f) ל praef. = 38 etc.

qd i. e. quidam, thus, p. 127, Is. VII. 14. k) ~ qd K. et Edd. i. e. quidam Kennicotti, etc.

s p i. e. sine punctis denotes that a word found in a MS., which has points at other words, wants the points, thus, p. 149, Deut. V. 16. r) ... s p l K i. e. sine punctis l K.

t c i. e. totum comma, or whole clause or verse, thus, p. 13, Ps. XCV. 7—8. z) t. c.

vv i. e. varii means different MSS.

vdtr i. e. videtur means that that seems to be the reading, thus, p. 116, Hab. II. 3—4. r) במחנה vdtr 328 K.

Readings of the Codex Sinaiticus,  $\aleph$ , bearing on the Quoted-Passages  
of the New Testament, and extracted from Tischendorf's Notitia  
Codicis Sinaitici prefixed to Vol. II. of his Critical Edition of 1859,  
with Additions.

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- Matt. II. 18 κλανθμος ut in textu, non θρηνος και κλανθ. ut in  $\varsigma$ .  
 IV. 16 a pr σκοτι, ab altera (cum solis BD Or<sup>1</sup>) σκοτια ut in textu.  
 XII. 18 ου a pr cum B al<sup>2</sup> Eus<sup>1</sup> (Ln 49) non ut in textu.  
 XIII. 35 καταβολης absque κοσμου cB al<sup>2</sup> etc., ut in textu, non  
 ut in  $\varsigma$ .  
 XV. 8 ο λαος ουτος etc., cBDL al<sup>2</sup> etc. ut in textu, non ut in  $\varsigma$ .  
 XXII. 44 confirmat κυριος absque articulo cBDZ, non ut in textu.  
 XXVII. 46 ελωι ελωι λεμα σαβαχθανει: ελωι c. al pauc cop harl;  
 λεμα cBL 33 al a pauc am for cop (49); -νει cABD al mu.  
 Mark I. 2 ιδου εγω αποστελω: εγω ut in  $\varsigma$ , non ut in textu.  
 I. 2 om εμπροσθεν σου ut in textu, non ut in  $\varsigma$ .  
 XV. 28 om versum cABCDX al<sup>45</sup> fere, non ut in  $\varsigma$  (Ln).  
 Acts II. 20 ημεραν cBD ut in textu, non ut in  $\varsigma$  την ημ. cACE al ut  
 vdr omn.  
 II. 25 προορωμην ut in textu, non ut in  $\varsigma$  προωρ-  
 II. 26 εφ ελπιδι ut in textu, non ut in  $\varsigma$  (49).  
 Rom. III. 12 ηχεωθησαν ut in textu, non ηχεωθ. ut in  $\varsigma$  Ln 49.  
 IX. 28 a pr om εν δικαιοσ. οτι λογ. συντετμ. cAB al<sup>3</sup> syr ut in  
 Ln, non ut in textu.  
 1 Tim. V. 18 βουν ελ. ου φιωσεις ut in textu, non ut in Ln cAC al<sup>7</sup>.  
 Heb. I. 12 a pr αλλαξεις cD 43 et Latinis.  
 VI. 14 ει μην ut in textu, non ut in  $\varsigma$  η μην.  
 VIII. 10 \*επι καρδιαν \*\*επι καρδιας: -διαν cK al Clem.  
 VIII. 12 om a pr και τ. ανομ. αυτων cB al<sup>2</sup> f vg cop syr 49.  
 1 Pet. I. 16 διο γεγραπται αγιοι εσεσθαι διοτι εγω αγιος<sup>17</sup> και ει:  
 post γεγραπται om οτι ut in  $\varsigma$  (Ln 49) cACGK etc., non ut  
 in textu cB 31 al<sup>9</sup>; εσεσθαι -θε in textu cABC al<sup>11</sup> vg Clem  
 Syr etc. non ut in  $\varsigma$  γενεσθε cK al pl; διοτι non ut in textu  
 οτι; αγιος cA\*B Clem Cyr ut in textu, non ut in  $\varsigma$  αγιος ειμι  
 cCGK al ut vdr omn vv omn.
-

## TABLE A

contains the Quotations in the New Testament, which *agree* with the Original Hebrew Text of the Old, when the latter has been *correctly* rendered in the Septuagint Version, with which also they of course *agree*.

Such a table is found divisible into two parts, A. s, containing those passages, wherein the *same* arrangement of words is followed in the New Testament and the Septuagint; and A. d, wherein the words occur in a slightly *different* order.

### TABLE A. s.

(1)

<p>Matt. XIX. 18.</p> <p>[Τὸ] οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις,</p>	<p>Exod. XX. 13—16.</p> <p><sup>13</sup>οὐ μοιχεύσεις. <sup>14</sup>οὐ κλέψεις. <sup>15</sup>οὐ φονεύσεις. <sup>16</sup>οὐ ψευδομαρτυρήσεις.</p>	<p>Exod. XX. 13—16.</p> <p>לֹא תִרְצֹחַ: <sup>13</sup>לֹא תִנָּאֵף: <sup>14</sup>לֹא תִגְנוֹב: <sup>15</sup>לֹא תַעֲנֶה כְרִשְׁךָ עַד שְׁקָר:</p>
<p>Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,</p>	<p>Deut. V. 17—20.</p> <p><sup>17</sup>οὐ φονεύσεις. <sup>18</sup>οὐ μοιχεύσεις. <sup>19</sup>οὐ κλέψεις. <sup>20</sup>οὐ ψευδομαρτυρήσεις.</p>	<p>Deut. V. 17—20.</p> <p>לֹא תִרְצֹחַ: <sup>17</sup>לֹא תִנָּאֵף: <sup>18</sup>לֹא תִגְנוֹב: <sup>19</sup>לֹא תַעֲנֶה כְרִשְׁךָ עַד שְׁנָא:</p>
<p><sup>13</sup>Thou shalt not commit adultery. <sup>14</sup>Thou shalt not steal. <sup>15</sup>Thou shalt not kill. <sup>16</sup>Thou shalt not bear false witness.</p>	<p><sup>13</sup>Thou shalt not kill. <sup>14</sup>Thou shalt not commit adultery. <sup>15</sup>Thou shalt not steal. <sup>16</sup>Thou shalt not bear false witness against thy neighbour.</p>	

It may be remarked, first, that the order of these commandments in the Vat. LXX. of Exod. differs from the Heb., the sixth being placed after the seventh and eighth, so that, the sixth, seventh and eighth become the eighth, sixth and seventh respectively, taking the order seventh eighth and sixth. But the Alex. and other MSS. and the Compl. and Ald. editions agree with the Hebrew.

Next, it is seen that the Heb. in Deut. joins them with ! "and", which is not rendered in the LXX. where they are now found in the same order as the Heb. of both Exod. & Deut. We should say, then, that Matt. has followed the Heb. of Exod. & *not* of Deut. agreeing, however, with the LXX. of Deut. and with that of Exod. also, in other than the Vat. MS.

(2)

Matt. XIX. 19 lp.

[καὶ] ἀγαπήσεις τὸν πλη-  
σίον σου ὡς σεαυτὸν.Syr hrs om (eadem omitti  
vult Or) καὶ ἀγαπ. usq. σε-  
αυτον.[and] Thou shalt love thy  
neighbour as thyself.

Lev. XIX. 18.

καὶ ἀγαπήσεις τὸν πλη-  
σίον σου ὡς σεαυτὸν.ἐαυτὸν in many MSS. and  
the Ald. & Compl. editions.And thou shalt love thy  
neighbour as thyself.

Lev. XIX. 18.

וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ

but thou shalt love thy  
neighbour as thyself.

(3)

Matt. XXI. 16.

[οὐδέποτε ἀνέγνωτε οὐ]  
ἔκ στόματος νηπίων καὶ θη-  
λαζόντων κατηχήσιω αἰνον;[Have ye never read,]  
Out of the mouth of babes  
and sucklings thou hast  
perfected praise?

Ps. VIII. 3.

ἔκ στόματος νηπίων καὶ  
θηλαζόντων κατηχήσιω αἰ-  
νον.Out of the mouth of babes  
and sucklings thou hast  
perfected praise.

Ps. VIII. 3.

מִפִּי עוֹלָלִים וְנִמְנָחִים יִשְׂרָאֵל  
עֵן

e) כחגגה 97 K. f) נח 158 f. K.

Out of the mouth of babes  
and sucklings hast thou  
\*ordained strength.

\* ¶ or Heb. founded.

Matt. appears at first sight to give a different meaning from that conveyed by the Hebrew עֵן יִשְׂרָאֵל in his κατηχήσιω αἰνον. Yet, let us examine. The Heb. verb signifies primarily to *set, place, lay*, the foundation of anything (see Is. XXVIII. 16. Ezra III. 10, 12; Is. XIV. 32). And, as laying the foundation is preparatory to raising the building, it is generalized into, to *prepare*, which is the meaning of the Gr. verb. Again, the noun in Heb. means properly *might, power*, as inherent in its possessor (see Job. XII. 16; Ps. XXIX. 11; Judg. IX. 51); then, *splendour, majesty*, as the concomitants of power (see Hab. III. 4; Ps. XCVI. 7). And, as these excite in the mind admiration, which finds utterance in *praise*, it may appropriately be so rendered here (see Ps. XXIX. 1). And the corresponding word in the Greek expresses the same idea.

Hengstenberg, however, says: "it *always* signifies *might, strength*. By taking it in the sense of *praise* here, the meaning is disfigured." And yet it has been so rendered by those whom he believes to have been inspired! Besides, in his setting aside the expositions of others, he always uses it as if it meant praise. Thus he says: "De Wette, without cause, stumbles at the circumstance that praise to God is here ascribed to sucklings. Even a little child is conscious of pleasure in looking upon the lovely scenes of nature, in particular, upon the starry heavens, which are here specifically mentioned; and this admiration of the works of God is a silent praising of Him." The sense appears to be this: that God has, out of the mouth of children, prepared for Himself a power, to be used against His enemies, which is nothing else than the conscious or unconscious praise they give utterance to, in their admiration of His works, which manifesting His glory, proclaim His existence and perfections.

(4)

Matt. XXII. 39.  
Ἀγαπήσεις τὸν πλησίον  
σου ὡς σεαυτὸν  
V al m ως εαυτον (Gb').

Thou shalt love thy neighbour  
as thyself.

Lev. XIX. 18.  
καὶ ἀγαπήσεις τὸν πλη-  
σίον σου ὡς σεαυτὸν  
εαυτον in many MSS. and  
the Ald. and Compl. editions.

And thou shalt love thy  
neighbour as thyself.

Lev. XIX. 18.  
וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ  
but thou shalt love thy  
neighbour as thyself.

(5)

Mark VII. 10fp.  
[Μωσῆς γὰρ εἶπεν] Τίμα  
τὸν πατέρα σου καὶ τὴν μη-  
τέρα σου,  
σου sec ... D. 13. 69. 271.  
al pauc omi.

[For Moses said] Honour  
thy father and thy mother;

Exod. XX. 12.  
τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα σου,  
σου sec Alex. om.

Honour thy father and  
thy mother,

Exod. XX. 12.  
כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ

Honour thy father and  
thy mother,

(6)

Mark XI. 17.  
[Οὐ γέγραπται οὕτως] ὁ  
οἶκός μου οἶκος προσευχῆς  
κληθήσεται πᾶσιν τοῖς ἔθ-  
νεσιν;

[Is it not written,] My  
house shall be called\* of  
all nations the house of  
prayer?

\* or [an house of prayer  
for all nations?

Is. LVI. 7.  
ὁ γὰρ οἶκός μου οἶκος  
προσευχῆς κληθήσεται πᾶσι  
τοῖς ἔθνεσιν.

for my house shall be  
called a house of prayer  
\*for all nations.

\* or, by.

Is. LVI. 7.  
כִּי בֵיתִי (בֵּית־הַפֶּלֶא)  
יִקְרָא (לְכָל־הָעַמִּים):  
c) = 80 K. בֵּיתִי 17. 19 K.  
d) = 126 K. e) בֵּיתִי 1 K.  
for mine house shall be  
called an house of prayer  
for all people.

Mark has the words: πᾶσιν τοῖς ἔθνεσιν, omitted in Matt. XXI. 13;  
and therefore is the Quotation placed here.

(7)

Mark XII. 31.  
Ἀγαπήσεις τὸν πλησίον  
σου ὡς σεαυτὸν.  
HX al m ως εαυτον.

Thou shalt love thy neigh-  
bour as thyself.

Lev. XIX. 18.  
καὶ ἀγαπήσεις τὸν πλη-  
σίον σου ὡς σεαυτὸν.  
εαυτον in many MSS. and  
Ald. & Compl. edd.

And thou shalt love thy  
neighbour as thyself.

Lev. XIX. 18.  
וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ  
but thou shalt love thy  
neighbour as thyself.

(8)

Luke X. 27lp.  
καὶ τὸν πλησίον σου ὡς  
σεαυτὸν.  
AVXal pm or<sup>1</sup> ως εαυτον.

and thy neighbour as  
thyself.

Lev. XIX. 18.  
καὶ ἀγαπήσεις τὸν πλη-  
σίον σου ὡς σεαυτὸν.  
εαυτον in many Mss; and  
Ald. and Compl. edd.

And thou shalt love thy  
neighbour as thyself.

Lev. XIX. 18.  
וְאָהַבְתָּ לְרֵעֶךָ כָּמוֹךָ  
but thou shalt love thy  
neighbour as thyself.

Here the word ἀγαπήσεις "thou shalt love" has been of course  
omitted, as it was given at the beginning of the verse.

(9)

Luke XVIII. 20lp.  
τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα σου.

σου sec cEGHSUVΔ etc...  
Gb<sup>00</sup>, Ln om cABDKLMX al  
m vv m (non a b c op etc.).

Honour thy father and  
thy mother.

Exod. XX. 12; Deut. V. 16.  
τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα σου.

μητ. σου Alex. om σου.

Honour thy father and  
thy mother.

Exod. XX. 12; Deut. V. 16.

כְּבֹד אֶת־אֲבִיךָ וְאֶת־אִמְךָ

Honour thy father and  
thy mother.

Were the reading in Lachmann's text, viz omitting σου after μητέρα followed, this Quotation would be transferred to Table Cio. where see Matt. and Mark.

(10)

John X. 34.

[Ὅτι ἐστὶν γεγραμμένον  
ἐν τῷ νόμῳ ὑμῶν ὅτι] ἐγὼ  
εἶπα Θεοὶ ἐστε;

εἶπα cBEG(H?)KLUX etc...  
Ln μπον cADMSUA al pm.

[Is it not written in your  
law] I said, Ye are gods?

Ps. LXXXI. 6.

ἐγὼ εἶπα Θεοὶ ἐστε

I said, Ye are gods.

Ps. LXXXII. 6.

אֲנִי אָמַרְתִּי אֱלֹהִים אֲנִי

l) = 379 K.

I have said Ye are gods.

(11)

John XIX. 24.

[ὅτι ἡ γραφή πληρωθῇ  
ἡ λέγουσα] διμερίσαντο τὰ  
ἱμάτια μου ἑαυτοῖς καὶ ἐπὶ  
τὸν ἱματισμὸν μου ἔβαλον κλη-  
ρον.

[that the scripture might  
be fulfilled, which saith,]  
They parted my raiment  
among them, and for my  
vesture they did cast lots.

Ps. XXI. 19.

διμερίσαντο τὰ ἱμάτια  
μου ἑαυτοῖς, καὶ ἐπὶ τὸν  
ἱματισμὸν μου ἔβαλον κλη-  
ρον.

They parted my garments  
among themselves, and upon  
my vesture they cast \*lots.

\* Gr. a lot or die.

Ps. XXII. 19.

יִתְּלֶקוּ כְּנִי (לְהָרֹם)  
וְעַל־כְּבוֹשִׁי יַפִּילוּ גִזְרִי:

e) = 268 K. f) = 37 K.  
g) = 37. 150. 201 K.

They part my garments  
among them, and cast lots  
upon my vesture.

In ε (= Gb Sz) in Matt. XXVII. 35 after βαλόντες κληρον is found, as Tischendorf notes, [cf. \*Ps 22, 19. Jo 19, 24]: *ὡς πληρωθῇ το σηθεν υπο (Δ al δια) του προφητου διμερισαντο τα ιματια μου εαυτοις (Δ αυτοις), και επι τον ιματισμον μου εβαλον κληρον...* haec om odd uncial omn (exc Δ) al pl vv pm Chr Tit host Or int Hil al.

(12)

Acts I. 20 lp.

[καὶ] τὴν ἐπισκοπὴν αὐ-  
τοῦ λαβῆναι ἔτερος.

λαβετω cABCD al Eus Chr...  
ελαβοι cE etc. (Thph. -βη).

[and] His \*bishoprick let  
another take.

\* ¶ or, office or charge.

Ps. CVIII. 8.

καὶ τὴν ἐπισκοπὴν αὐτοῦ  
λάβοι ἔτερος

and his \*office let another  
take.

\* or charge or overseership.

Ps. CIX. 8.

וְיִקַּח אֲחֵר

q) = 30. 93. 156 K.

and let another take his  
\*office.

\* ¶ or charge.

By adopting the reading in ε as above, viz λαβοι, the Quotation agrees with the LXX, which may be regarded as rightly rendering

the Heb.  $\text{קָח}$  "he will take", which has here an imper. meaning, the fut. being used for the imper. when the third person is required (see Ges. Heb. Gr. § 125. 3. c.), and hence the reading  $\lambda\alpha\beta\epsilon\tau\omega$ , "let him take"; or it may be for the so-called potential (see Ges. Heb. Gr. § 125. 3. d), & hence  $\lambda\alpha\beta\omega$ .— $\text{קָרָה}$  means *his oversight, charge, office*, whether viewed in one's being set over a thing, or, in its being committed to one's care (see Numb. IV. 16, 1 Chron. XXIV. 19); and this is the proper and only legitimate meaning to be attached to the rendering word  $\epsilon\pi\iota\sigmaκοπη$  in the New Test., which radically signifies the same thing, and has here no reference whatever to *diocesan* inspection, but solely to the witnessing of Christ's life and resurrection (see vers. 21—22).

## (13)

Acts II. 34—35.

[<sup>34</sup>λέγει δὲ αὐτός] Ἐπὶ  
δ κύριος τῷ κυρίῳ μου Κά-  
θου ἐκ δεξιῶν μου <sup>35</sup>ἕως  
ἂν θῶ τοὺς ἐχθρούς σου  
ὑποπόδιον τῶν ποδῶν σου.

34.  $\epsilon\pi\epsilon\nu$ ... D am cdd lat  
ap Bed  $\lambda\epsilon\gamma\epsilon\iota$  | D om δ  
35. D\* om  $\alpha\nu$ .

[<sup>34</sup>but he saith himself.]  
The LORD said unto my  
Lord, Sit thou on my right  
hand, <sup>35</sup>until I make thy  
foes thy footstool.

Ps. CIX. 1.

Ἐπὶ δ κύριος τῷ κυρίῳ  
μου Κάθου ἐκ δεξιῶν μου  
ἕως ἂν θῶ τοὺς ἐχθρούς  
σου ὑποπόδιον τῶν ποδῶν  
σου.

The LORD said unto my  
Lord, Sit thou at my right  
hand, until I make thine  
enemies \*thy footstool.

\*Gr. the footstool of thy feet.

Ps. CX. 1.

נָאם (בְּיָמֶיךָ) לְאֶרְצִי שֶׁב־  
(לְמִינֵי עַד) אֲשֶׁר־אֵיבֶיךָ  
חָרַם (לְרַגְלֶיךָ)

b)  $\alpha\mu\epsilon\iota$  178. 251 K. c) Ka-  
metz sub nun Cod. Cass.  
d)  $\alpha\mu\epsilon\iota$  76. 245 a p. K. e)  $\alpha\mu\epsilon\iota$   
76. 41 f K. f) praef. = 38.  
73. 97. 133 K. 43. 263. 350.  
865. 867 et p. R.  $\alpha\mu\epsilon\iota$  plures K.

The LORD said unto my  
Lord, Sit thou at my right  
hand, until I make thine  
enemies \*thy footstool.

\*Lit. a stool for thy feet.

See Matt. XXII. 44 for a remark on the first part.

## (14)

Acts IV. 25—26.

[<sup>25</sup>ὁ διὰ στόματος Δαυὶδ  
παιδὸς σου εἰπών] Ἵνα τί  
ἐφρόναζαν ἔθνη καὶ λαοὶ ἐμε-  
λέτησαν κενά; <sup>26</sup>παρέστη-  
σαν οἱ βασιλεῖς τῆς γῆς καὶ  
οἱ ἄρχοντες συνήχθησαν ἐπὶ  
τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ  
κατὰ τοῦ Χριστοῦ αὐτοῦ.

[<sup>25</sup>who by the mouth of thy  
servant David hast said.]  
Why did the heathen rage  
and the people imagine  
vain things? <sup>26</sup>The kings of  
the earth stood up, and the  
rulers were gathered to-  
gether, against the Lord  
and against his Christ.

Ps. II. 1—2.

Ἵνα τί ἐφρόναζαν ἔθνη,  
καὶ λαοὶ ἐμελέτησαν κενά;  
<sup>2</sup>παρέστησαν οἱ βασιλεῖς τῆς  
γῆς καὶ οἱ ἄρχοντες συνήχ-  
θησαν ἐπὶ τὸ αὐτὸ κατὰ  
τοῦ κυρίου καὶ κατὰ τοῦ  
χριστοῦ αὐτοῦ.

Why did the \*heathen  
rage and the †people ima-  
gine vain things? <sup>2</sup>The kings  
of the earth stood up, and  
the †rulers were gathered  
together, against the Lord,  
and against his Christ.

\* or Nations or gentiles.  
† Gr. peoples. ‡ or, chiefs  
or princes.

Ps. II. 1—2.

לָמָּה רָגְזוּ גוֹיִם  
(יְהוָה) וְלְאֻמִּים  
(יְהוָה) יְהִי עֲצָוָה  
(יְהוָה) וְיָחִידוּ  
(יְהוָה) וְיָחִידוּ

b) = 73 K. c)  $\alpha\mu\epsilon\iota$  206 K.  
d)  $\alpha\mu\epsilon\iota$  93 K. e)  $\alpha\mu\epsilon\iota$  76 K.  
f) = 41. 245 K.

Why do the heathen \*rage  
and the people †imagine  
a vain thing? <sup>2</sup>The kings  
of the earth set themselves,  
and the rulers take counsel  
together, against the LORD  
and against his anointed.

\* or ¶ tumultuously assem-  
ble. † ¶ Heb. meditate.

This passage is an exact copy of the LXX. and is placed here, as the latter agrees with the Heb. But, it would be assigned to Table D.s.I.r, should the LXX. be supposed to depart from the original in rendering רָנָה "tumultuate" by ἐφροναξαν "demean proudly" (found in act. form only in LXX Ps II. 1 and Quot.); רֵיק "emptiness" i. e. a vain thing by κενά "vain things"; יָתִיצְבוּ "set themselves", "took a stand", with כַּן in a hostile sense "against", by παρέστησαν "stood alongside" with κατὰ "against"; נִסְדְּרוּ "sat down" for consultation; hence, "consult", by συνήχθησαν "were gathered together", or "brought together", the object being for consultation, which is only implied in the Heb. verb, the literal meaning being, "to be set down", an act preceded by the gathering together; from all which it is seen that the LXX. rendering is exact.

(15)

Acts XIII. 33.

Ps. II. 7.

Ps. II. 7.

[ὡς καὶ ἐν τῷ πρώτῳ  
ψαλμῷ γέγραπται] Υἱὸς μου  
ἐλ σὺ, ἐγὼ σήμερον γεγέν-  
νηκά σε.

Υἱὸς μου ἐλ σὺ, ἐγὼ σή-  
μερον γεγέννηκά σε.

בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ

[as it is also written in  
the second Psalm,] Thou  
art my Son, this day have  
I begotten thee.

Thou art my Son, this  
day have I begotten thee.

Thou art my Son, this  
day have I begotten thee.

The words ἐν τῷ πρώτῳ ψαλμῷ γέγραπται will fall to be dis-  
cussed when considering the sources of the Quotations.—At present  
we are only concerned with the Quotations themselves, and no remark  
is needed here.

(16)

Acts XIII. 35

Ps. XV. 10

Ps. XVI. 10

[λέγει] Οὐ δώσεις τὸν  
δοῖόν σου ἰδεῖν διαφθοράν.

οὐδὲ δώσεις τὸν δοῖόν  
σου ἰδεῖν διαφθοράν.

לֹא-תֵתֶן (הַסִּידִיק)  
לְרֹאשׁוֹת שָׁחַת

[he saith...] Thou shalt  
not suffer thine Holy One  
to see corruption.

neither wilt Thou suffer  
Thine Holy One to see  
corruption.

neither wilt thou suffer  
thine Holy One to see  
corruption.

In regard to the reading הַסִּידִיק we believe the singular to  
be the correct one, not only because the rendering is τὸν δοῖόν σου  
"thy holy one", but since it is found (see Davidson's Revision of Text  
of Old Test.) in Cdd. 274. edd. mult. ק, LXX. Syr. Vg. Jerom. Talm.  
Bab. Midrash Tehillim, Jalkut Simeon.

(17)

Rom. III. 13.

Ps. V. 10.

Ps. V. 10.

τάφος ἀπεργημένος ὁ λό-  
γος αὐτῶν, ταῖς γλώσσαις  
αὐτῶν ἐδόλουσαν.

τάφος ἀπεργημένος ὁ λό-  
γος αὐτῶν, ταῖς γλώσσαις  
αὐτῶν ἐδόλουσαν.

קִבְר־פְּתוּחַ (לְשׁוֹנָם) לֹא-  
יִשְׁקָן:

A al λαρυξ (G-ρρυξ).

ὁ λαρυξ.

k) - 38 K. l) ה' 206 K.



Their throat is an open sepulchre; with their tongues they have used deceit.

Their throat is an open sepulchre; with their tongues they have used deceit.

Their throat is an open sepulchre; with their tongues they have used deceit.

Rom. III. 13—18 are found as verse 3 of Ps. XIII. Sept. "But" says Davidson, in Sac. Herm. p. 396 "although it is generally found in editions of the Septuagint attached to the 13th Psalm, yet it is wanting in most MSS. Accordingly, one scholiast has the remark "these words are no where found in the Psalms. It ought to be inquired whence the apostle took them." Another says, Diodorus, Theodore, Cyril, and Didymus have *τάφος ἐνεωγμένος* — *ἐν ταῖς ὁδοῖς αὐτῶν*, but they are not found in the Hexapla. In Justin, however, as also in the Roman Psalter, the Arabic, and the Ethiopic, the words in question appear. It is certain that the Septuagint has been here interpolated from the Epistle to the Romans." Not only are they wanting in very many copies of the LXX, but in all known Heb. MSS. excepting two (marked 649. 694 K. i. e. in Kennicott's collation) written about the end of the fourteenth century; so that, their having been interpolated from the Epistle to the Romans seems most probable; and it may be noted that the Codex Alex. does not contain them.

The latter clause of this Quotation is apparently different from the Hebrew, yet upon inquiry they will be found to be the same. The Heb. means literally, "they make smooth their tongues", i. e. "utter smooth words" (see Prov. XXVIII. 23; II. 16) or "flatter", while the Greek means, "they act deceitfully with their tongues", i. e. "speak deceiving words." And can any speech be more deceiving than a flattering one? See Ps LXII. 4.

## (18)

Rom. III. 13.

Ps. CXXXIX. 4.

•Ps. CXL. 4.

ὁς ἀσπίδων ὑπὸ τὰ χεῖλη  
αὐτῶν

ὁς ἀσπίδων ὑπὸ τὰ χεῖλη  
αὐτῶν

חֶמֶת עֲשׂוּב סֶחֶת שְׁפָתַימו

the poison of asps is  
under their lips.

the poison of asps is  
under their lips.

adder's poison is under  
their lips.

This quotation should be placed in D.Lr, if the sing. עֲשׂוּב "an adder's" be rendered by the pl. *ἀσπίδων* "of asps"—yet, as the former may be considered to be a collective, and an appellation besides, it would be rightly rendered by the pl. *ἀσπίδων*.

## (19)

Rom. IV. 17.

Gen. XVII. 5.

Gen. XVII. 5.

[καθὼς γέγραπται] ὅτι  
πατέρα πολλῶν ἐθνῶν τέ-  
θεικά σε.

ὅτι πατέρα πολλῶν ἐθνῶν  
τέθεικά σε.

כי אֲבִרְהָמֹן גִּוִּים נָתַתִּיךָ

([As it is written,] I have  
made thee a father of many  
nations.)

for a father of many  
nations have I made thee.

for a father of many  
nations have I made thee.

The Heb. נָתַתִּיךָ "I have given thee" is rendered by τέθεικά σε "I have placed thee" the usual rendering of נָתַן by τίθημι.

## (20)

Rom. IV. 18.

[κατὰ τὸ εἰρημένον] Οὕτως  
ἔσται τὸ σπέρμα σου.

[according to that which  
was spoken,] So shall thy  
seed be.

Gen. XV. 5.

Οὕτως ἔσται τὸ σπέρμα  
σου.

So shall thy seed be.

Gen. XV. 5.

כֹּה יִהְיֶה זַרְעֲךָ

So shall thy seed be.

## (21)

Rom. VIII. 36.

[καθὼς γέγραπται] οὐ  
ἐνεκεν σοῦ θανατούμεθα  
ὅλην τὴν ἡμέραν, ἐλογίσθη-  
μεν ὡς πρόβατα σφαγῆς.

ενεκεν CABDEFGI al mu  
Clem Or Meth Chr... s (= Gb Sz) ενεκα eGK (e sil) etc.  
Thdrt. Dam Thph. Oec.

[As it is written] For  
thy sake we are killed all  
the day long; we are  
accounted as sheep for the  
slaughter).

Ps. XLIII. 23.

οὐ ἐνεκα σοῦ θανατού-  
μεθα ὅλην τὴν ἡμέραν, ἐλο-  
γίσθημεν ὡς πρόβατα σφα-  
γῆς.

ενεκα . . . ενεκεν. Alex.

For, for thy sake we are  
killed all the day long;  
we \*are accounted as sheep  
†for the slaughter.

\* Gr. were.

† Gr. of slaughter.

Ps. XLIV. 23.

(כִּי-עֲלֶיךָ) (יְהוָה) כָּל-  
הַיּוֹם נַחֲשָׁבְנוּ כְּצֹאן (מִבְחָרָה)

x) = 97 K. y) multi K.  
z) 4 K. 31 a p. R.

Yea, for thy sake are  
we killed all the day long;  
we are counted as sheep  
for the slaughter.

## (22)

Rom. IX. 7.

Ἐν Ἰσαὰκ κληθήσεται σοὶ  
σπέρμα.

In Isaac shall thy seed  
be called.

Gen. XXI. 12.

οὐ ἐν Ἰσαὰκ κληθήσεται  
σου σπέρμα.

for in Isaac shall thy  
seed be called.

Gen. XXI. 12.

כִּי בְיִצְחָק יִקְרָא לְךָ זַרְעִי

for in Isaac shall thy  
seed be called.

All the three mean literally, "In Isaac shall a seed be called for thee." Now "to be called is often i. q. to be, since men and things are called that which they are, or at least seem to be", and hence "be called for thee" would mean "be for thee."

## (23)

Rom. IX. 12.

[ἐξῆθ' ἂν αὐτῇ] οὐ ὁ μεί-  
ζων δουλεύσει τῷ ἐλάσσονι.

[It was said unto her]  
the \*elder shall serve the  
†younger.

\*¶or, greater. †¶or, lesser.

Gen. XXV. 23.

[καὶ εἶπε κύριος αὐτῇ]...  
καὶ ὁ μείζων δουλεύσει τῷ  
ἐλάσσονι.

[And the LORD said to  
her]...and the \*elder shall  
serve the †younger.

\* Gr. greater. † Gr. lesser.

Gen. XXV. 23.

וַיֹּאמֶר יְהוָה לָהּ... וְיָרֵב  
(יְעֻבֵד) (יָצְעִיר)

t) 62 S. u) St. q d.  
223. R. a. p.

[And the LORD said unto  
her]...and the elder shall  
serve the younger.

## (24)

Rom. IX. 15.

[τῷ Μωυσεῖ γὰρ λέγει]  
Ελεῖσω ὃν ἂν ἐλεῶ, καὶ οὐκ  
εὐνοήσω ὃν ἂν οὐκ εὐνοήσω.

Exod. XXXIII. 19.

καὶ ἐλεῖσω ὃν ἂν ἐλεῶ, καὶ  
οὐκ εὐνοήσω ὃν ἂν οὐκ εὐνοήσω.

Exod. XXXIII. 19.

וְנָחֵם אֶת-אִשְׂרָאֵל  
וְרַחֲמֵתִי אֶת-אִשְׂרָאֵל אֶרְחָם

[For he saith to Moses,]  
I will have mercy on whom  
I will have mercy, and I  
will have compassion on  
whom I will have compas-  
sion.

And I will have mercy  
on whom I will have mercy,  
and I will have compas-  
sion on whom I will have  
compassion.

And I will be gracious  
to whom I will be gracious,  
and will shew mercy, on  
whom I will shew mercy.

(25)

Rom. X. 13.

Πᾶς [γὰρ] ὃς ἂν ἐπιμα-  
λέσῃται τὸ ὄνομα κυρίου  
σωθήσεται.

[For] whosoever shall call  
upon the name of the Lord  
shall be saved.

Joel II. 32.

καὶ ἔσται πᾶς ὃς ἂν ἐπι-  
καλέσῃται τὸ ὄνομα κυρίου  
σωθήσεται.

And it shall come to pass,  
that whosoever shall call  
on the name of the Lord  
shall be saved.

Joel III. 5.

וְהָיָה כָּל אֲשֶׁר-יִקְרָא  
בְּשֵׁם יְהוָה יִפְלָט

And it shall come to pass,  
that whosoever shall call  
on the name of the Lord  
shall be delivered.

(26)

Rom. XIII. 9. fp.

[τὸ γὰρ] Οὐ μοιχεύσεις,  
Οὐ φονεύσεις, Οὐ κλέψεις,  
Οὐκ ἐπιθυμήσεις.

κλέψεις cABDEFGJ al pl.  
vv m Clem<sup>2</sup> Or<sup>2</sup> al et gr et  
lat m . . . ς (= Gb Sz) add  
ου ψευδομαρτυροῦσεις; c mi-  
nusce cop al Chr. Occ. Ruf.

[For this,] Thou shalt  
not commit adultery, Thou  
shalt not kill, Thou shalt  
not steal, Thou shalt not  
bear false witness, Thou  
shalt not covet.

Exod. XX. 13—17.

<sup>13</sup>οὐ μοιχεύσεις. <sup>14</sup>οὐ  
κλέψεις. <sup>15</sup>οὐ φονεύσεις.  
<sup>16</sup>οὐ ψευδομαρτυροῦσεις...  
<sup>17</sup>οὐκ ἐπιθυμήσεις.

Order 15. 13. 14.

Deut. V. 17—21.

<sup>17</sup>οὐ φονεύσεις. <sup>18</sup>οὐ  
μοιχεύσεις. <sup>19</sup>οὐ κλέψεις.  
<sup>20</sup>οὐ ψευδομαρτυροῦσεις...  
<sup>21</sup>οὐκ ἐπιθυμήσεις...

<sup>13</sup>Thou<sup>18</sup> shalt not com-  
mit adultery. <sup>14</sup>Thou<sup>19</sup>  
shalt not steal. <sup>15</sup>Thou<sup>17</sup>  
shalt not kill. <sup>16</sup>Thou<sup>20</sup>  
shalt not bear false witness.  
<sup>17</sup>Thou<sup>21</sup> shalt not covet.

Exod. XX. 13—17.

לֹא תִרְצֹחַ: <sup>14</sup>לֹא תִנְאֹף:  
לֹא תִגְנוֹב: <sup>16</sup>לֹא תַעֲנֶה  
בְּרֵעֲךָ עַד שָׁקֶר: <sup>17</sup>לֹא  
תַחְמוֹד

Deut. V. 17—21.

לֹא תִרְצֹחַ: <sup>18</sup>וְלֹא תִנְאֹף:  
וְלֹא תִגְנוֹב: <sup>20</sup>וְלֹא תַעֲנֶה  
בְּרֵעֲךָ עַד שְׁוֹא <sup>21</sup>וְלֹא  
תַחְמוֹד

<sup>13</sup>Thou<sup>17</sup> shalt not kill.  
<sup>14</sup>Thou<sup>18</sup> shalt not com-  
mit adultery. <sup>15</sup>Thou<sup>19</sup>  
shalt not steal. <sup>16</sup>Thou<sup>20</sup>  
shalt not bear false wit-  
ness against thy neighbour.  
<sup>17</sup>Thou<sup>21</sup> shalt not covet.

In the Sept. the order in Deut. is the same as in Deut. & Exod. of the Heb., whereas in Exod. οὐ φονεύσεις "thou shalt not kill" is put after the two following of the Heb. Paul follows the order neither of the Heb. nor of the Sept.—Of the first three quoted, he places the middle one of the Heb. οὐ μοιχεύσεις "thou shalt not commit adultery" first, and then the other two in order, that is, he transposes the first two. And of the Sept. in Exod. he takes the first, but transposes the next two. The following one he leaves out, according to Tischendorf's text; but the *textus receptus* has οὐ ψευδομαρτυροῦσεις as noted, and he quotes of the last only the beginning οὐκ ἐπιθυμήσεις "thou shalt not covet." See more remarks in Table A.s. (1).

(27)

Rom. XIII. 9. lp.

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

σεαυτον c ABDE al pm (pl?) Or<sup>2</sup> (et Clem ap Wist) Dial... s εαυτον cFGJ etc. Clem. Chr.

Thou shalt love thy neighbour as thyself.

Lev. XIX. 18.

καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν.

εαυτον in many MSS. and the Ald. and Compl. editions.

And thou shalt love thy neighbour as thyself.

Lev. XIX. 18.

וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ

but thou shalt love thy neighbour as thyself.

(28)

Rom. XV. 3.

[καθὼς γέγραπται] Οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σὲ ἐπέπεσαν ἐπ' ἐμέ.

επεπεσαν cABCDEFG al pm Dam... s-son cJ etc. (Chr. Thdrt.).

[as it is written,] The reproaches of them that \*reproached thee fell on me.

\* lit. reproach, or (are) reproaching.

Ps. LXVIII. 10.

καὶ οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σὲ ἐπέπεσαν ἐπ' ἐμέ.

And the reproaches of them that \*reproached thee fell upon me.

\* lit. reproach, or (are) reproaching.

Ps. LXIX. 10.

יְהִרְפֹּת הוֹרְפֶךָ נָפְלוּ עָלַי

And the reproaches \*of them that reproached thee are fallen upon me.

\* lit. of thy reproachers.

(29)

1 Cor. X. 7.

[ὥςπερ γέγραπται] Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πνεῖν, καὶ ἀνέστησαν παίζουσιν.

D\*FG πειν | FG ανεστη.

[as it is written,] The people sat down to eat and drink, and rose up to play.

Exod. XXXII. 6.

καὶ ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πνεῖν, καὶ ἀνέστησαν παίζουσιν.

and the people sat down to eat and to drink, and rose up to play.

Exod. XXXII. 6.

וַיֵּשֶׁב הָעָם לֶאֱכֹל (וַיִּשְׁתּוּ) וַיָּקֻמוּ (לְצַח)

r) = 686 K. s) צחצח 363 S קחצח 69 K.

and the people sat down to eat and to drink, and rose up to play.

(30)

1 Cor. X. 26 (and 28 lp. in s).

τοῦ κυρίου [χὰρ] ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς.

[For] the earth is the Lord's, and the fulness thereof.

Ps. XXIII. 1.

τοῦ κυρίου ἢ γῆ καὶ τὸ πλήρωμα αὐτῆς.

The earth is the Lord's, and the fulness thereof.

Ps. XXIV. 1.

לַיהוָה הָאָרֶץ וּמְלֶאכֶתָּהּ

The earth is the Lord's, and the fulness thereof.

(31)

2 Cor. IV. 13.

[κατὰ τὸ γεγραμμένον] Ἐπίστευσα, διὸ ἐλάλησα.

[according as it is written,] I believed, and therefore have I spoken.

Ps. CXV. 1.

Ἐπίστευσα, διὸ ἐλάλησα.

I believed, therefore did I speak.

Ps. CXVI. 10.

הָאֲמַנְתִּי כִּי אֶדְבַּר

I believed, therefore have I spoken.

2 Cor. VI. 2.

[λέγει γάρ] Καίρω δεκτῶ ἐπὶκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.

D\*FG d e g Sedul καιρω γαρ λεγει.

[For he saith,] I have heard thee in a time accepted, and in the day of salvation have I succoured thee.

2 Cor. IX. 9.

[καθὼς γέγραπται] Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

FGK a l g v g (non am demid al) Aug. ap Wist add in f. του αιωνος.

[As it is written,] He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.

(32)

Is. XLIX. 8.

καιρω δεκτῶ ἐπὶκουσά σου καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι.

δεκτῶ is wanting in Compl.

In an acceptable time have I heard thee, and in a day of salvation have I succoured thee.

(33)

Ps. CXI. 9.

ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα τοῦ αἰῶνος.

He dispersed, he gave to the poor; his righteousness remaineth for ever and ever.

Is. XLIX. 8.

בַּעֲת רְצוֹן עֲבִיתִיךָ (וְכִיּוֹם) יִשְׁעֶךָ עֲזָרְתִּיךָ

u) וכך 150 K.

In an acceptable time have I heard thee, and in a day of salvation have I helped thee.

Ps. CXII. 9.

פֶּזַר נַחַן לְאַבְיּוֹנִים צָדִיקוֹ עֲמַרְתָּ לְעַד

He hath dispersed, he hath given to the poor; his righteousness endureth for ever.

לְעַד "to everlasting" "for ever", is rendered in the Sept. *εἰς τὸν αἰῶνα τοῦ αἰῶνος* "for ever and ever" lit. "to the age (or eternity) of the age (or eternity)", as if it had been *לְעוֹלָם וָעַד*, while Paul ends with simply *εἰς τὸν αἰῶνα* "to eternity" "for aye."

(34)

Gal. III. 16.

[οὐ λέγει Καὶ τοῖς σπέρματι, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός] Καὶ τῷ σπέρματι σου.

[He saith not, And to seeds, as of many; but as of one.] And to thy seed.

This is properly the citation of a single word or expression *בְּרַעְיָךְ* *ἐν τῷ σπέρματι σου* for the purpose of commenting upon it.

Gen. XXII. 18.

καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη τῆς γῆς.

ευλογηθ. in Alex. Compl. της γης om in Alex.

and in thy seed shall all the nations of the earth be blessed.

Gen. XXII. 18.

וְהִתְבְּרַכְוּ בְּרַעְיָךְ כָּל (גוֹיִם) חֲאֲרָץ

u) גו S. 13 K.

and in thy seed shall all the nations of the earth be blessed.

(35)

Gal. V. 14.

[ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

εαυτον eFGJ al ut vdr pl. Chr. Thph. Oec... Gb Sz Ln σεαυτον c ABCDEK al ut vdr pm.

[in this;] Thou shalt love thy neighbour as thyself.

Lev. XIX. 18.

καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

εαυτον Many MSS. and the Ald. and Compl. Edd.

and thou shalt love thy neighbour as thyself.

Lev. XIX. 18.

וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ

but thou shalt love thy neighbour as thyself.

Though *ἐαυτον* is given in the text, after Tisch. Ed. Sext. yet since Gb Sz Ln give *σεαυτον* supported by ABCDEK, it is placed here; and Tisch. in Ed. Sept. has rightly adopted it.

## (36)

Heb. I. 5 fp.

Υἱός μου εἰ σὺ, ἐγὼ σή-  
μερον γεγέννηκά σε;

Thou art my son, this  
day have I begotten thee.

Ps. II. 7.

Υἱός μου εἰ σὺ, ἐγὼ σή-  
μερον γεγέννηκά σε.

Thou art my son, this  
day have I begotten thee.

Ps. II. 7.

בְּנִי אֲפֹתָה אֲנִי הַיּוֹם יִלְדֶּתִיךָ

Thou art my son, this  
day have I begotten thee.

## (37)

Heb. I. 5 lp.

[καὶ πάλιν] Εγὼ ἔσομαι  
αὐτῷ εἰς πατέρα καὶ αὐτός  
ἔσται μοι εἰς υἱόν.

[And again,] I will be to  
him a Father, and he shall  
be to me a Son.

2 Kings VII. 14.

ἐγὼ ἔσομαι αὐτῷ εἰς πα-  
τέρα καὶ αὐτός ἔσται μοι εἰς  
υἱόν.

I will be to him a father,  
and he shall be to me a  
son.

2 Sam. VII. 14.

אֲנִי אֶתְהַיְיֶלֶךְ לְאָב וְהָיָה  
יְהוָה לִּי לְבֵן

I will be his father and  
he shall be my son.

## (38)

Heb. I. 8—9.

[ἔπρος δὲ τὸν υἱόν] Ὁ  
θρόνος σου, ὁ θεός, εἰς τὸν  
αἰῶνα τοῦ αἰῶνος· ῥάβδος  
ἐνδύτης ἢ ῥάβδος τῆς  
βασιλείας σου. ἡγάπησας  
δικαιοσύνην καὶ ἐμίσησας  
ἀνομίαν· διὰ τοῦτο ἐχρυσέ-  
σεν, ὁ θεός, ὁ θεός σου ἑλαιον  
ἀγαλλιᾶσθαι παρὰ τοὺς με-  
τόχους σου.

8. B. 17. om *του αιωνος* |  
ραβδ. (Ln *præm και* [et.  
cD\*E\* 17 d e am tol aeth]  
η cAB[17?] 53] ενθ. (Ln *præm*  
της cAB 53) η (Ln om cAB  
53) ραβδ. τ. β. σου (Βαυτον)  
cD\*\*\*E\*\* JK al ut vdr fere  
omn vv pl. 9. ἀνομίαν ("D-  
ιας") . . . A al<sup>7</sup> ἀδικίαν (item  
A al Eus. Ath. Cyr. Ps. 45. 7).

8. [But unto the Son *he*  
*saieth*] Thy throne, O God,  
*is* for ever and ever· a  
sceptre of \*righteousness  
*is* the sceptre of thy king-  
dom. 9. Thou hast loved  
righteousness and hated  
iniquity; therefore God,  
*even* thy God, hath anointed  
thee with the oil of glad-  
ness above thy fellows.

\* ¶ Gr. rightness or straight-  
ness.

Ps. XLIV. 7—8.

Ἦ θρόνος σου, ὁ θεός,  
εἰς αἰῶνα αἰῶνος, ῥάβδος  
ἐνδύτης ἢ ῥάβδος τῆς  
βασιλείας σου. ἡγάπησας  
δικαιοσύνην καὶ ἐμίσησας  
ἀνομίαν· διὰ τοῦτο ἐχρυσέ-  
σεν ὁ θεός, ὁ θεός σου ἑλαιον  
ἀγαλλιᾶσθαι παρὰ τοὺς με-  
τόχους σου.

7. Many MSS. read *τον αι.*  
*τον αι.* It occurs in Alex.

8. *εμιο. αδικίαν*, in Alex.

Thy throne, O God, *is*  
forever and ever; a sceptre  
of righteousness *is* the  
sceptre of thy kingdom.  
Thou hast loved righte-  
ousness and hated iniquity;  
therefore God, thy God  
hath anointed thee with the  
oil of gladness above thy  
fellows.

\* Or, companions.

Ps. XLV. 7—8.

יְבָרַךְ אֱלֹהִים יְעֹלָם  
וְעַד (יְשֻׁבָּת<sup>2</sup>) (מִיֹּשֶׁר שִׁבְתָּ  
מִלְכוּתֶךָ<sup>3</sup>) אֲהַבֶּתָּ צֶדֶק  
(וְיִתְשָׁנָה רָשָׁע עַל-בֶּן  
(מִשְׁחָה<sup>4</sup>) אֱלֹהִים (אֱלֹהֶיךָ  
שִׁמֵּן שֶׁשֶׁן (מִתְכַּבֵּרִךְ

x) = 36 K. לֵי 74. 97. 117.  
133 K. y) = 4. 80 K. z) מִשֶּׁר  
76. 121. 131. 255; 8 a p. K.  
a) אֲהַבֶּתָּ 31 K. ה = 76 K.  
b) וְיִתְשָׁנָה 17. 255 K. c) יִתְשָׁנָה  
224 K. d) מ' א' = 147 K.  
יהוה 156 K. e) = 166. 253 K.  
מִתְכַּבֵּרִךְ 137 K. f) מִתְכַּבֵּרִךְ  
pl. K.

Thy throne, O God, *is*  
for ever and ever; the  
sceptre of thy kingdom *is*  
a right sceptre. Thou  
lovest righteousness and  
hatest wickedness; there-  
fore God, thy God, hath  
anointed thee with the oil  
of gladness above thy  
fellows.

\* ¶ Or, O God.

## (39)

Heb. I. 13.

[εἰρηκέν ποτε] Κάθου ἐκ δεξιῶν μου ὥς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

D\* om an.

[said he at any time,] Sit on my right hand, until I make thine enemies thy footstool?

Ps. CIX. 1.

Κάθου ἐκ δεξιῶν μου ὥς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

Sit thou at my right hand, until I make thine enemies \*thy footstool.

\* Gr. the footstool of thy feet.

Ps. CX. 1.

שֶׁב (ד) יָמֵי עַד-אֲשֶׁר אֵיבֶיךָ הָרַם (לְתֵלֶיךָ)

d) לימינו 76. 245 a p. K. e) אשם 76. 411 K. f) praef. = 38. 73 et al<sup>7</sup>; נלך pl. K.

Sit thou at my right hand, until I make thine enemies thy footstool.

## (40)

Heb. III. 15.

[ἐν τῷ λέγεσθαι] Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν ὥς ἐν τῷ παραπικρασμῷ.

D\* (E?) σκληρύνετε.

[While it is said,] Today if ye will hear his voice, harden not your hearts, as in the provocation.

Ps. XCIV. 8.

σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσῃτε, μὴ σκληρύνῃτε τὰς καρδίας ὑμῶν, ὥς ἐν τῷ παραπικρασμῷ.

Today if ye will hear his voice, harden not your hearts, as in the \*provocation.

\* Or, embittering.

Ps. XCV. 7—8.

יָהוָה (א) הָיוּ אֲנִי בְקֶלֶן תְּשַׁמְעוּ: אֶל-תִּקְשׁוּ (ב) לְבַבְכֶּם בְּמִרְיָה

x) 30 K. = 73. 125. 370. 496 K. y) = 37. 494 K. z) t. c. = 255 K. a) = 73 K.

Today if ye will hear his voice, harden not your hearts, as in the \*provocation.

\* ¶ Heb. contention.

The last words of this passage ὥς ἐν τῷ παραπικρασμῷ "as in the provocation" are a rendering of what is usually taken to be a proper name מִרְיָה "as at Meribah" the form being the accusative of place. An account of the occasion when this name was given to a particular place is read in Exod. XVII. 1—7. See also Numb. XX. 1—13.

## (41)

Heb. IV. 3.

[καθὼς εἰρηκέν] Ὡς ὥμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπανσιν μου.

ε... A om, C\*η.

[as he said,] As I have sworn in my wrath, if they shall enter into my rest.

Ps. XCIV. 11.

ὥς ὥμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπανσιν μου.

So I swear in my wrath, \*They shall not enter into my rest.

\* Gr. If they shall enter.

Ps. XCV. 11.

יְהוָה (א) אֲשֶׁר נִשְׁבַּעְתִּי (ב) אֶל-יְבִיאָן אֶל-מִתְחַתִּי

k) = 74. 97. 133 K. l) = 40 K. m) + ביה 166 K.

Unto whom I swear in my wrath, \*that they shall not enter into my rest.

\* ¶ Heb. If they enter &c.

In Heb. III. 11 ὥς ὥμοσα are rendered "so I swear"; but here, "as I have sworn." Also εἰ εἰσελεύσονται are here literally translated by "if they shall enter", but there by "they shall not enter." There seems to be no reason for these variations. And ὥς ὥμοσα will be rendered "so I swear." The Heb. is אֲשֶׁר-נִשְׁבַּעְתִּי generally translated

"unto whom I swear"; or "(in regard to) whom I swear." Yet, as there is no necessity for regarding  $\text{וְשָׁמַר}$  as referring to the people, it may refer to the previous circumstance and be rendered "(in view of) which," i. e. "so then". See Ges. Heb. Lex. sub voc. B. 8. Note. Also the latter rendering of  $\text{ἐλ εἰσελεύσονται}$  viz "if they shall enter", being literal and exactly corresponding to the original, may be retained, though the original  $\text{יָבִיאוּ-אֶם}$  will bear to be rendered "they shall not enter." Ges. in Heb. Lex. sub voc. says "(C) Conj. 1. c) By an ellipsis of a formula of swearing, אֶם becomes in some connexions a negative particle." and so the "if I do" would become "I will not do." And a similar thing here.

## (42)

Heb. IV. 7.

[καθὼς προείρηται] Σήμερον ἂν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

[as it is said,] Today if ye will hear his voice, harden not your hearts.

Ps. XCIV. 8.

Σήμερον ἂν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

Today if ye will hear his voice, harden not your hearts.

Ps. XCV. 7—8.

$\text{הַיּוֹם}^{(*)} \text{אֶם-בִּקְלוֹ}^{(*)}$   
 $\text{תִּשְׁמְעוּ:}^{(*)} \text{אֶל-תְּקִישׁוּ}^{(*)}$   
 $\text{לְבַבְכֶּם}^{(*)}$

x) + כ' 30 K. = 73. 125.  
370. 496 K. y) = 37. 494 K.  
z) t. c. = 255 K. a) 73 K.

Today, if ye will hear his voice, harden not your heart.

## (43)

Heb. V. 5.

[ἀλλ' ὁ λαλήσας πρὸς αὐτόν] Υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

[but he that said unto him.] Thou art my son, today have I begotten thee.

Ps. II. 7.

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.

Thou art my son, this day have I begotten thee.

Ps. II. 7.

$\text{בְּנִי אֶחָד אֲנִי הַיּוֹם יִלְדֶּתִיךָ}$

Thou art my son, this day have I begotten thee.

## (44)

Heb. V. 6.

[καθὼς καὶ ἐν ἐτέρῳ λέγει] Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

A (item. Chr. ubique ut vdr) *μελχισεδεκ* (et A 7, 1; sed alibi *-δεκ*).

[As he saith also in another *\*place*.] Thou art a priest for ever after the order of Melchisedec.

\* Or, psalm.

Ps. CIX. 4.

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

Thou art a priest for ever after the order of Melchisedec.

Ps. CX. 4.

$\text{אֶחָד-כֹּהֵן לְעוֹלָם עַל-דְּבָרֹתֵי מַלְכִּי-צֶדֶק}^{(*)}$

s) דברתי 4. 117. 188. 379. 403; 224. 612 a p. 201. 530 ex c. K. 1. 2. 350 R. דברתי 209. 309 K.

Thou art a priest for ever after the order of Melchisedec.

## (45)

Heb. VII. 17. 21.

[μαρτυρεῖται γὰρ ὅτι] σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

Ps. CIX. 4.

ὁμοσε κύριος καὶ οὐ μεταμελήσῃσεται Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.

Ps. CX. 4.

$\text{וְיִשָּׁע}^{(*)} \text{יְהוָה וְלֹא-יִנְחָם}^{(*)}$   
 $\text{אֶחָד-כֹּהֵן לְעוֹלָם עַל-דְּבָרֹתֵי מַלְכִּי-צֶדֶק}^{(*)}$



21.

[διὰ τοῦ λέγοντος πρὸς αὐτόν] Ὡμοσεν κύριος, καὶ οὐ μεταμεληθήσεται Σὺ ἱερεὺς εἰς τὸν αἰῶνα.

17. συ ... D\*\*\*E\*\*K al<sup>s</sup> συ madd u 21. s (Gb<sup>o</sup>) Ln add in f. κατὰ τὴν ταξιν μελχισεδεκ cADEKL al pler cop syr. utr al Chr. Thdr. al... om cBC 17. 80 vg.

17. [For He testifieth,] Thou art a priest for ever after the order of Melchisedec.

21. [by him that said unto him,] The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.

The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.

q) ~ 39 K. r) = 40. 156 K. 222 K. s) דברתי 4. 117. 188. 379. 403; 224. 612 a p. 201. 530. ex c. K. 1. 2. 350 R. דברה 209. 309 K.

The LORD hath sworn and will not repent, Thou art a priest for ever after the order of Melchisedek.

(46)

Heb. XI. 18.

ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

That in Isaac shall thy seed be called.

Gen. XXI. 12.

ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα.

for in Isaac shall thy seed be called.

Gen. XXI. 12.

כִּי בְיִצְחָק יִקְרָא לְךָ יְרֵעַ

for in Isaac shall thy seed be called.

(47)

James II. 8.

Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

σεαυτον cAB (σαντ.) CGK etc. ... al plus <sup>30</sup>Thph. εαυτον.

Thou shalt love thy neighbour as thyself.

Lev. XIX. 18.

ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

εαυτον in many MSS. and the Ald. and Compl. Edd.

Thou shalt love thy neighbour as thyself.

Lev. XIX. 18.

וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ

but thou shalt love thy neighbour as thyself.

## Appendix.

(4\*)

Ps. XXI. 19.

διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κληρόν.

Matt. XXVII. 35.

[ὅσα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου] Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κληρόν.

haec om edd uncial omn (exc. A) al pl. vv pm Chr. Tit bost Or int. Hil. al.

[That it might be fulfilled which was spoken by the prophet,] They parted my garments among them, and upon my vesture did they cast lots.

Ps. XXII. 19.

יִתְּלְקוּ בְּגָדֵי (לְהֵם) (וְעַל-לְבָשִׁי וְפִלִּי גֹרֵל:

e) \* = 268 K. f) = 37 K. g) = 37. 150. 201 K.

They parted my garments among themselves, and upon my vesture they cast \*lots.

\* Gr. a lot or die.

They part my garments among them, and cast lots upon my vesture.

This passage is omitted in Tischendorf's text, for the reason noted above. It is given in the received text, and placed here that no one may be disappointed. It is found in John XIX. 24, which see in Table A.s. (11).

(16\*)

Rom. III. 4 fp.

Ps. CXV. 2.

Ps. CXVI. 11.

πᾶς δὲ ἄνθρωπος ψεύστης.

Πᾶς ἄνθρωπος ψεύστης.

כֹּל-הָאָדָם כֹּזֵב

y) ה = 38 K.

but every man a liar;

Every man *is* a liar.All men *are* liars.

These words need not be regarded as a Quotation; only they correspond exactly with the original and may have been in Paul's mind when he was writing.

## TABLE A.d.

(1)

Acts XXIII. 5.

[*γέγραπται γάρ*] *Ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.*

Exod. XXII. 28.

*ἄρχοντα τοῦ λαοῦ σου οὐ κακῶς ἐρεῖς.*

*οὐ κακ. ἐρ.... οὐκ ἐρ. κακῶς*  
VII. X. and various other  
MSS. many Fathers and Ald.  
& Compl. edd.

Exod. XXII. 27.

*וְנִשְׂאָה בְעַמְּךָ לֹא תָאָר*

[for it is written,] Thou shalt not speak evil of the ruler of thy people.

Thou shalt not speak evil of the ruler of thy people.

nor curse the ruler of thy people.

This Quotation would have been placed in the foregoing Table A.s. only the closing words *ἐρεῖς κακῶς* are found for *κακῶς ἐρεῖς*, unless the other reading be adopted, which the Alex. MS. supports, when Table A.s would be the proper place for it.

(2)

Rom. IX. 13.

[*καθὼς γέγραπται*] *Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα.*

[As it is written,] Jacob have I loved, but Esau have I hated.

Mal. I. 2—3.

*<sup>2</sup>καὶ ἠγάπησα τὸν Ἰακώβ  
<sup>3</sup>τὸν δὲ Ἡσαὺ ἐμίσησα.*

<sup>2</sup>And I loved Jacob, <sup>3</sup>but I hated Esau.

Mal. I. 2—3.

*יְהוָה אֱהָבָה יַעֲקֹב יִשְׁנֵא עֵשָׂו*  
*יְהוָה אֱהָבָה יַעֲקֹב יִשְׁנֵא עֵשָׂו*<sup>23</sup>

k) • a f. = 125 K.

<sup>2</sup>yet I loved Jacob, <sup>3</sup>And I hated Esau.

The difference here is seen to be in the order of *τὸν Ἰακώβ* and *ἠγάπησα*.

(3)

Heb. II. 13.

[*καὶ πάλιν*] *Ἐγὼ ἐσομαι πεποιθὼς ἐπ' αὐτῷ. [καὶ πάλιν] Ἴδού ἐγὼ καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός.*

[And again,] I will put my trust in him. [And again,] Behold I and the children which God hath given me.

Is. VIII. 17—18.

*<sup>17</sup>καὶ πεποιθὼς ἐσομαι ἐπ' αὐτῷ. <sup>18</sup>Ἴδού ἐγὼ καὶ τὰ παῖδια ἃ μοι ἔδωκεν ὁ θεός.*

<sup>17</sup>and I \*will †trust in him. <sup>18</sup>Behold I and the children which God hath given me.

\*Gr. I will be. †Gr. having trusted.

Is. VIII. 17—18.

*וְקִיַּיתִי לוֹ הַנֶּה אֲנִי וְהַלְדִּים אֲשֶׁר (יְהוָה) יִתֶּנּוּ*  
*וְקִיַּיתִי לוֹ הַנֶּה אֲנִי וְהַלְדִּים אֲשֶׁר (יְהוָה) יִתֶּנּוּ*<sup>17, 18</sup>

l) חתן 471 K. m) אלהים 1. 93. 590 K. אדני 249 K.

<sup>17</sup>and I will look for him. <sup>18</sup>Behold, I and the children whom the Lord hath given me.

The words which occur in the first part of this Quotation are found in 2 Kings XXII. 3 of the Sept. version, as the translation of a passage the same as that which occurs in Ps. (XVII. 3 of the Sept.) XVIII. 3 of the Heb., where the Sept. varies, having *ἐλπιδῶ ἐπ' αὐτόν* "I will trust upon him." "But this Psalm" says Barnes "has never been regarded as having any reference to the Messiah, even by the Jews;

and it is difficult to see how it could be considered as having any relation to him. Most writers, therefore, as Rosenmüller, Calvin, Koppe, Bloomfield, Stuart, &c. regard the passage as taken from Is. VIII. 17. The reasons for this are, (1) that the words are the same in the Sept. as in the epistle to the Hebrews; (2) the apostle quotes the next verse immediately as applicable to the Messiah; and (3) no other place occurs where the same expression is found." The whole matter stands thus: In Hebrews we have words the same as are found in two passages of the Sept., the one as the translation of a passage, which when it again occurs is rendered with a slight variation, besides being confessed to be inapplicable: the other, the version of different words, whose immediate subsequents are forthwith quoted. To my mind, then, there is no doubt that Is. is quoted, which, meaning literally "I will wait for him", is with sufficient accuracy rendered by *ἐσομαι πεποιθὼς ἐπὶ αὐτῷ* "I will be (as one) having trusted upon him", as it is in the New Test.; since "to wait for Jehovah" means "to wait for his help", which can be only when one "rests his hope on him", or "puts his trust in him."

The next part should have been assigned to Table D.s.I.r. since, while the New Test. and Sept. agree, they differ from the Heb., which has *וְיָרָא*, by reading *ὁ Θεός*.

## (4)

1 Pet. I. 16.

Lev. XI. 44.

Lev. XI. 44.

[*δοῦναι γέγεννηται*] *Ἄγιοι*  
*ἐσσεσθε, ὅτι ἐγὼ ἅγιος.*

*εσσεσθε* (Gb) cABC al<sup>11</sup> vg  
Clem Cyr... *γενεσθε* cK etc...  
G al plus.<sup>20</sup> Thph. Oec. *γε-*  
*νεσθε* | *αγιος* cA<sup>1</sup>B. Clem.  
Cyr... *ε* add *εμε* cCGK etc.  
vv omn Thph. Oec.

*καὶ ἅγιοι ἐσσεσθε, ὅτι*  
*ἅγιος εἰμι ἐγώ.*

*εσσεσθε ἅγιοι* in Compl.  
ed. v. 45 so. *ἀγ.* in Vat. MS.  
*ἀγ. εσ.* in Alex. MS. | *κυριος*  
is wanting in Oxf. MS., Sar.  
MS. and Ald. ed.

*וְהָיִיתֶם (קְדוֹשִׁים בְּקִדְוֹת)*  
*אֲנִי*

u קדושים S.

[Because it is written.]  
Be ye holy; for I am holy.

and ye shall be holy,  
for I am holy.

and ye shall be holy,  
for I am holy.

The same words that occur in Lev. XI. 44, are found in verse 45. The Sept. to the former verse adds *κύριος ὁ Θεός ὑμῶν* "the Lord your God"; and to the latter *κυριος*. In Lev. XIX. 2 the words are a little different, being *קְדוֹשִׁים תְּהִי בִּי קְדוֹשׁ אֲנִי יְיָ אֱלֹהֶיְכֶם* rendered rightly by the Sept. *ἅγιοι ἐσσεσθε, ὅτι ἅγιος ἐγὼ κύριος ὁ Θεός ὑμῶν* "holy ye shall be, for holy am I the Lord your God."

The reading *γενεσθε* "become ye" may seem to be different; yet what is the real difference between them? "I am holy" is said of Jehovah; and, if his people are like him, "they shall be holy" too. But, in order to be like God, it is necessary that "they become holy", since "He is holy". The one reading holds out the promise of holiness, the other exhorts to being holy: the one looks to the result, the other to the condition for attaining it, and, the means being used, the end will be reached. Hence they are equivalent.

## TABLE B

contains the Quotations in the New Testament which agree with the original Hebrew Text, when the latter has *not* been correctly rendered in the Septuagint.

Such a Table may be divided into two parts, B.s. containing those wherein the Septuagint may have been partly followed verbally; and B.d, those wherein it may be supposed that such was *not* the case.

### TABLE B.s.

(1)

Mark XII. 29—30.

<sup>29</sup>Ἀκούε Ἰσραὴλ, κύριος  
ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν.  
<sup>30</sup>καὶ ἀγαπήσεις κύριον τὸν  
θεόν σου ἐξ ὅλης τῆς καρδίας  
σου καὶ ἐξ ὅλης τῆς ψυχῆς  
σου καὶ ἐξ ὅλης τῆς ἰσχύος  
σου.

<sup>30</sup>X(B?) om τῆς prim et B  
om τῆς ter (in seqq?) | K.  
157. al om x. εἷς ο. τ. ψυχ. σ. |  
ς Ln post ψυχ. σ. add καὶ ἐξ  
ὅλης τῆς διανοίας σου (abi  
et ex totis viribus tuis) -- om  
cd 157. evg 49 c ff. g<sup>1</sup> k (k  
om et. x. εἷς ο. τ. ψυχ. σ.) syr  
hrs arm Cyp<sup>3</sup> (A post καρ.  
σ. pon, cd<sup>2</sup> post ισχ. σ.) |

<sup>29</sup>Hear, O Israel; the Lord  
our God is one Lord: <sup>30</sup>And  
thou shalt love the Lord  
thy God with all thy heart,  
and with all thy soul, and  
with all thy mind, and with  
all thy strength:

This Quotation has been placed here, since Mark, in Tischendorf's text, in Ed. 1849 agrees with the original, rendering מְאֹדָּךְ by ισχυος σου, and limiting it to *bodily* power. But if the reading in ε Ln. & Tisch. Ed. Sept. be adopted, viz. after ψυχης σου adding καὶ ἐξ ὅλης τῆς διανοίας σου "and with all thy mental-might", which is the clause with which Matt. ends, then, if an additional clause be assumed, Mark's passage will be assigned

Deut. VI. 4—5.

<sup>4</sup>Ἀκούε Ἰσραὴλ, κύριος  
ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν.  
<sup>5</sup>καὶ ἀγαπήσεις κύριον τὸν  
θεόν σου ἐξ ὅλης τῆς δια-  
νοίας σου καὶ ἐξ ὅλης τῆς  
ψυχῆς σου καὶ ἐξ ὅλης τῆς  
δυνάμεώς σου.

διαν... καρδίας in VII. XI.  
and many other MSS.; also  
Ald. Compl. | ψυχ... Some  
MSS. read ισχυος. | ψυχ. σου  
Two MSS. add. καὶ ἐξ ὅλης  
τῆς ισχυος σου. another καὶ  
ἐξ ὅλης τῆς καρδίας σου |  
δυν... Some MSS. διανοίας |  
δυν. σου. Two MSS. add καὶ  
ἐξ ὅλης τῆς ισχυος σου at  
the end.

<sup>4</sup>Hear, O Israel; the Lord  
our God is one Lord: <sup>5</sup>and  
thou shalt love the Lord  
thy God with all thy mind  
and with all thy soul and  
with all thy strength.

Deut. VI. 4—5.

<sup>4</sup>שְׁמַע יִשְׂרָאֵל יְהוָה  
אֱלֹהֵינוּ יְהוָה אֶחָד.<sup>5</sup> וְאַהֲבָתָה  
אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-  
לְבָבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-  
מְאֹדָּךְ:

4) γ et רבה Masora; sed  
non est majusculum in S. et  
permultis codd. H. K.

<sup>4</sup>Hear, O Israel; The LORD  
our God is one LORD: <sup>5</sup>And  
thou shalt love the LORD  
thy God with all thine  
heart, and with all thy soul,  
and with all thy might.

to Table E.II; but, as the last clause in the Heb. speaks of "strength"; and we have seen that Matt. restricts it to *διανοια* "strength of mind," "considerate resolution" as it means; yet as there is also "strength of body" *ισχυς*, it would seem that Mark may have considered the Heb. *חֵזק* as expressing both, and so rendered *ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ἰσχύος σου* "from thy whole mental-strength and from thy whole physical strength", q. d. all the powers of mind and body are to be devoted to loving the Lord. And thus it would be seen that Mark has only fully developed the idea of "strength", whilst Matt. lays hold of the nobler part.

Mark follows the LXX. in using *ἐξ* which points to the *source*, Matt. having *ἐν* like the Heb. *בְּ* which denotes the *place*.

## (2)

Mark XV. 28.

Is. LIII. 12.

Is. LIII. 12.

[καὶ ἐπληρώθη ἡ γραφή  
ἢ λέγουσα] Καὶ μετὰ ἀνό-  
μων ἐλογίσθη.

καὶ ἐν τοῖς ἀνόμοις ἐλο-  
γίσθη.

וְאַחֲרָיִם שְׁעֵי נִמְנָה

ς (Gb<sup>90</sup>) In as above cEF  
GHKLMPSUVI A al pl vg  
cop Syr . . . om cABCDX al  
pm k. sah.

[And the scripture was  
fulfilled, which saith.] And  
he was numbered with the  
transgressors.

and he was numbered  
among the transgressors;

and he was numbered  
with the transgressors;

This verse is omitted in Tischendorf's text, but has been taken from Lachmann's. See, as noted above, for the MS. auth.

Mark nearly quite agrees in word with the LXX., yet markedly adheres to the Heb., the former reading *ἐν τοῖς ἀνόμοις* "among the lawless", the latter *וְאַחֲרָיִם שְׁעֵי* "with transgressors", like Mark's *μετὰ ἀνόμων*; where his *not* being one of the lawless is, I think, distinctly stated, a point which may be inferred, yet not with certainty, from the Septuagint's *ἐν*, and therein it is deficient.

## (3)

Luke XXII. 37.

Is. LIII. 12.

Is. LIII. 12.

[τοῦτο τὸ γεγραμμένον  
δεῖ τελεσθῆναι ἐν ἐμοί, το]  
Καὶ μετὰ ἀνόμων ἐλογίσθη.

καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη.

וְאַחֲרָיִם שְׁעֵי נִמְנָה

[this that is written must  
yet be accomplished in  
me.] And he was reckoned  
among the transgressors:

and he was numbered  
among the transgressors;

and he was numbered  
with the transgressors;

For remarks see Mark XV. 28 above.

## (4)

2 Cor. VIII. 15.

Exod. XVI. 18.

Exod. XVI. 18.

[καθὼς γέγραπται] Ὁ τὸ  
πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ  
τὸ ὀλίγον οὐκ ἡλαττόνησεν.

οὐκ ἐπλεόνασεν ὁ τὸ πολὺ,  
καὶ ὁ τὸ ἥλαττον οὐκ ἡλατ-  
τόνησεν.

וְלֹא הִתְעַרְתָּ (חֲמִרָה)  
וְלֹא הִתְמַעֵיט (חֲמִירָה)

FG al m om  $\delta$  sec (al pauca  
tol bis  $\phi$ ).

$\delta$  το π. οὐκ ἐπλεον. [ το  
ολιγον in MS. Alex. . . . το  
ελαττον in MSS. Vet. Ox &  
Compl. Ed. . . . Ald. Ed.  $\delta$   
το for  $\delta$  το in utr.

m) 1 = 4. 136 K. n) הָיָה  
64 S. הָיָה 221 S. o) = 75.  
109 K. p) 1 = 75 K. q) הָיָה  
64. 127. 221 S.

[As it is written,] He that  
had gathered much, had  
nothing over; and he that  
had gathered little, had no  
lack.

he that had gathered  
much had nothing over,  
and he that had gathered  
less had no lack.

he that gathered much  
had nothing over, and he  
that gathered little had  
no lack.

This Quotation differs from the Sept. in order, by transposing the parts of the first clause, and in reading, merely by giving *ολιγον* for *ελαττον*, a proper alteration, inasmuch as the opposite of "much" is "little", just as "to become more" and "to become less" are opposed. The Hebrew is rendered accurately enough, but the original expression is more definite, and means literally: "The muchmaker (i. e. he who gathered much) made not to be redundant (i. e. did not gather more than enough) and the little-maker (i. e. he who gathered little) made not to be lacking (i. e. did not gather less than enough)."

## (5)

2 Tim. II. 19.

Num. XVI. 5.

Num. XVI. 5.

Ἔγνω κύριος τοὺς ὄντας  
αὐτοῦ.

καὶ ἔγνω ὁ θεὸς τοὺς  
ὄντας αὐτοῦ.  
o θεος . . . one MS. κυριος.

וַיֵּדַע יְהוָה (אֱתֵרֶם) לְבָרְכֶם  
h) וַיֵּדַע 64. 66. 183. 197.  
221 S. וַיֵּדַע 190 K.  
i) = 223 K.

The Lord knoweth them  
that are his.

and God hath known them  
that are his.

The LORD will shew who  
are his.

This is the same as in the Sept., only Paul has followed the Heb. וַיֵּדַע not ὁ θεος. וַיֵּדַע is translated as Hiph. *let know*, i. e. *shew*, & hence the various readings: but it may be read in Kal, יָדַע and rendered *know*, or יָדַע part. act. *knowing*, which is preferable.

## (6)

Heb. II. 12.

Ps. XXI. 23.

Ps. XXII. 23.

[λέγων] Ἀπαγγεῶ τὸ  
ὄνομά σου τοῖς ἀδελφοῖς μου,  
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.  
en meso: ita BCDEHK sil L  
M etc. . . . A ἐμμεσω.

διηγέσσομαι τὸ ὄνομά σου  
τοῖς ἀδελφοῖς μου, ἐν μέσῳ  
ἐκκλησίας ὑμνήσω σε.  
εμμεσω in Cod. Alex.

אֶפְסְרָה (וְ) לְאֶחָי  
בְּתוֹךְ קָהָל אֲהַלֵּל  
o) = 245 K.

[Saying,] I will declare  
thy name unto my brethren,  
in the midst of the church  
will I sing praise unto thee.

I will declare thy name  
unto my brethren; in the  
midst of the \*church will  
I sing praise unto thee.

I will declare thy name  
unto my brethren; in the  
midst of the congregation  
will I praise thee.

\* Or congregation.

The first word only is that wherein this Quotation differs from the Sept., reading *διηγέσσομαι* "I will relate throughout", while the former has *απαγγεῶ* "I will announce." The meaning of the original וְאֶפְסְרָה is properly "to recount with praise", "to celebrate", which is better expressed in the New Test., than in the Sept.; (for which see Exod. IX. 16; Ps. CII. 22; especially LXXVII. 3. 4.) and comp. with Sept. trans.

## TABLE B.d.

(1)

Matt. II. 15.

Hos. XI. 1.

Hos. XI. 1.

[ἵνα πληρωθῇ τὸ ἑρθὲν  
ἐπὶ κυρίου διὰ τοῦ προφή-  
του λέγοντος] Ἐξ Αἰγύπτου  
ἐκάλεσα τὸν υἱόν μου.

[that it might be ful-  
filled which was spoken of  
the Lord by the prophet,  
saying,] Out of Egypt have  
I called my son.

καὶ ἐξ Αἰγύπτου μετε-  
κάλεσα τὰ τέκνα αὐτοῦ.  
μετεκαλεσαμην in Comp.  
Ed.

And out of Egypt did I  
call his children.

וְיִמְצְאֵם קְרָאֵתִי לְבָנִי  
a) = 245. 297 K.

And called my son out  
of Egypt.

In this quotation, Matt. has had recourse to the original, which is literally rendered. And that the present Hebrew text is correct may be gathered from the versions of Aquila: ἐκ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου, of Symmachus: ἐκ Αἰγύπτου κεκλήται υἱός μου and of Theodotion: ἐκάλεσα υἱόν μου ἐξ Αἰγύπτου. "The Seventy" says Davidson "must have read the Hebrew word לְבָנִי in the plural, as if it were pointed לְבָנַי." But it should rather have been said: For the Heb. word לְבָנִי, the copy used by the LXX. translators must have read לְבָנַי, since they give neither τὸν υἱόν μου as Matt. has it, nor τὰ τέκνα μου as Davidson would have it, but τὰ τέκνα αὐτοῦ. It is thus seen that the rendering in the LXX. varies widely from that of Matt., and from the original, and could not have been used by him for the purpose in view.

(2)

Matt. XXVII. 46.

Ps. XXI. 2.

Ps. XXII. 2.

Ἥλι ἥλι λευὰ σαβαχθανί;  
τοῦτ' ἔστιν Θεὸς μου Θεὸς  
μου, ἵνα τί με ἐγκατέλιπες;

ἥλε ἥλε (ἥλε hoc spiritu [et  
Ln] EFM etc.; *heh* am gat mm  
ing for a b d f ff<sup>1</sup> g<sup>1</sup>... ἥλε [ut  
c] KU etc.; *eli* vg c ff<sup>2</sup> g<sup>2</sup> h)  
cAFGH(?) KL (L ἀήλι ἀήλι)  
MS(?) UV(?) etc.... ἥλει ἥλει  
DEA etc.... ελωει ελωει B  
etc.... ελωι 33 al | λευα cB  
(ap Btl) L 33 al am ing for a  
ff<sup>1</sup> g<sup>1</sup>... Ln ληυα (η pro εB  
ap Bch) -- c λαυα cD etc.  
gat mm b h (lamma vg g<sup>2</sup>)--  
AKUΔ etc. f λυα -- EF  
GHMSV etc. λευα | σαβαχ-  
θανι (ita et c) cEFGH(?) KL  
MS(?) UV... AB (ap Bch., sed  
σαβακτανει ap Btl) Δ σαβαχ-  
θανει... D ζαφθανει, D\*\*  
σαφθανει (d h zapthani, b  
zaplani a zahthani) . . Ln  
σαβακθανει cum (sabacthani)  
vg (et. MSS.) c f ff<sup>12</sup> g<sup>2</sup> (g<sup>1</sup>

Ὁ Θεὸς ὁ Θεός μου, πρό-  
σχες μοι. ἵνα τί ἐγκατέλι-  
πές με;  
ἐγκατελειπες in Alex.

אֵלִי אֵלִי לָמָּה עָזַבְתָּנִי<sup>b)</sup>

b) a f = 43. ex c. K.  
c) וְהָיָה 216 K. וְהָיָה 206 K.



*sabacthani*) | A E F G K M A etc.  
*ἐγκατέλειπες*.

Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? O God, my God, attend to me; why hast thou forsaken me? My God, my God, why hast thou forsaken me?

That this exclamation, found in Matt. XXVII. 46. has reference to Ps. XXII. 2, (in LXX. Ps. XXI. 2) and is even taken therefrom, may be reckoned certain, since the rendering of the words, as given by Matt., is also that of the words in the Psalm. In the latter it begins with אלי אלי read, as pointed, ēlī ēlī, and meaning "my God, my God." In Matt. there are various readings: ηλι ηλι (either ηλι ηλι hēli hēli, or ηλι ηλι ēli ēli) ηλει ηλει; ελωει ελωει; ελωι ελωι; of which the first is preferred, and which Matt. translates by Θεε μου Θεε μου, "O my God, O my God." The LXX. gives ο θεος ο θεος μου, "O God, O my God", omitting the first μου, as is done in MS. 33 as noted above. It next adds πρόσχες μοι "be near to me", or "help me", found neither in the original nor in Matt., whose next word has various forms also, viz.: λεμα, λημα, λαμα, λιμα, λειμα for the Heb. למה, read as pointed, lāmāh, and meaning "for what" or "wherefore", like Matthew's *ינא תי*. The only difference between the two is in the verb. The original has עזבתני "hast thou left me", read 'azavtānī, in Greek letters *ασαβθανι*, whereas Matt. gives *σαβαχθανι* as in the text, whence the various readings *σαβαχθανει*, *σαβακτανει*, *σαβακθανι*, *ζαφθανει*, *σαφθανει*. Now, the two last and similar forms are evident accommodations to the Heb., the former ones alone being such as Matt. would use; and, though his word would thus differ from the Heb., yet the difference may be satisfactorily accounted for thus: עזבתני was the word in Heb. signifying "thou hast forsaken me"—but, when the Heb. ceased to be a spoken language, the synonymous verb of the Syro-chaldaic, a cognate tongue which took its place, would be employed; and that is precisely the verb which Matt. gives, *σαβαχθανι* (found in 216 K. שבהחני "sabacthani" says Davidson "is now in the Targum,") rendered by: με εγκατελειπες "me hast thou left", by which position of the pronoun, attention is more readily drawn to the abject condition of the speaker.

(3)

Mark XV. 34.

Ελωι ελωι λαμα σαβαχθανι; ο εστιν μεθεμνημενον Ο θεός μου, ο θεός μου, εις τι εγκατέλειπες με;

ελωι bis (heloi g<sup>1</sup>l am ing prag gat mt) . . . ελωι . . . D al vv m Eus. ηλει s. ηλι | λαμα cBD al am gat . . . c λαμμα sine cod unc . . . Ln λαμα cCL A al vv . . . AKMPUX al vv Ath. al λαμα . . . EFGHSV

Ps. XXI. 2.

Ο θεός ο θεός μου, πρόσχες μοι; ινα τι εγκατέλειπες με;

Alex. *ἐγκατελειπες*.

Ps. XXII. 2.

אלי אלי למה עזבתני<sup>b)</sup>

b) a f = 43 ex c. K.  
c) שבהחני 216 K. עזבתני 206 K.

al λειμα | A σιβαχθανει, B  
 ζαβαφθανει, CG σαβαχθανει,  
 D ζαφθανει | B om ο θ. μου  
 alt...AEFGK al pm vg (ms?)  
 Eus. Thph. om μου prius |  
 εγνατ. (-λειπεις EGL -λειπας  
 K.) με cBL al (D νν ουιδισας  
 με) cop vg al . . . ς με εγνατ.

Eloe, Eloë, lama sabach-  
 thani? which is, being in-  
 terpreted, My God, my God,  
 why hast thou forsaken me?

O God, my God, attend  
 to me; Why hast thou for-  
 saken me?

My God, my God, why  
 hast thou forsaken me?

In exhibiting this exclamation in Greek characters, Mark varies from Matt., a variation which is worthy of notice. In the original it is  $\text{עֲלִי}$   $\text{ēlī}$ , which is found in Matthew's  $\eta\lambda\iota$ . Now  $\text{ל}$  takes the suffix of the first person only ( $\text{לִי}$ ), the other suffixes never being found with it; so that, to express *thy God, his God* &c. the forms  $\text{אֱלֹהֵיךָ}$ ,  $\text{אֱלֹהֵינוּ}$ ,  $\text{אֱלֹהֵיהֶם}$  &c. are used. If to this latter form the suffix of the first person were added, it would become  $\text{אֱלֹהֵי$ , as appears in Ps. XVIII. 29, which is the form adopted by Mark in his  $\epsilon\lambda\omega\iota$ . So far, then, Mark varies from Matt., and from the Heb. also, using instead of the original form  $\eta\lambda\iota$ , the form more frequently occurrent  $\epsilon\lambda\omega\iota$  i. e.  $\text{אֱלֹהֵי}$  for  $\text{עֲלִי}$ .

For the rendering of the first part, Matt. gives  $\theta\epsilon\epsilon\ \mu\omicron\upsilon$   $\theta\epsilon\epsilon\ \mu\omicron\upsilon$ , Mark  $\acute{o}\ \theta\epsilon\omicron\varsigma\ \mu\omicron\upsilon$   $\acute{o}\ \theta\epsilon\omicron\varsigma\ \mu\omicron\upsilon$ , whereby the latter nearly coincides with the LXX. which has not the first  $\mu\omicron\upsilon$ , as in Tisch. Ed. Sept. here. But the meaning of both is the same; an exclamation of "my God, my God." At the end Mark says  $\epsilon\iota\varsigma\ \tau\acute{\iota}$  "for what (thing)", instead of  $\text{יְנֵאֱתָהּ}$   $\tau\acute{\iota}$  "to what end" of Matt. and the LXX. Further remarks will be found above on Matt. XXVII. 46.

## (4)

1 Cor. III. 19.

[ $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota\ \gamma\acute{\alpha}\rho$ ]  $\acute{o}\ \delta\rho\alpha\sigma\text{--}$   
 $\sigma\acute{o}\mu\epsilon\omicron\varsigma\ \tau\omicron\upsilon\varsigma\ \sigma\omicron\phi\omicron\upsilon\varsigma\ \acute{\epsilon}\nu\ \tau\eta\ \mu\omicron\upsilon$   
 $\pi\alpha\upsilon\sigma\tau\epsilon\iota\alpha\ \alpha\upsilon\tau\acute{\omega}\nu$ .

FG om  $\acute{o}\ \epsilon\tau\ \tau\omicron\upsilon\varsigma$ .

Job V. 13.

$\acute{o}\ \kappa\alpha\tau\alpha\lambda\alpha\mu\beta\acute{\alpha}\nu\omega\iota\alpha\ \sigma\omicron\phi\omicron\upsilon\varsigma$   
 $\acute{\epsilon}\nu\ \tau\eta\ \phi\rho\omicron\eta\gamma\acute{\epsilon}\sigma\epsilon\iota$ .

$\phi\rho\omicron\upsilon\alpha\ \alpha\upsilon\tau\acute{\omega}\nu$  Alex. MS.

Job V. 13.

$\text{לְכֹר הַכִּמְסִים}$  ( $\text{לְכֹרֵמָם}$ )

D.  $\text{בְּעֵרְמָה}$  89 a p. K.  $\text{בְּעֵרְמָה}$   
 801 R.

[For it is written,] He  
 taketh the wise in their  
 own craftiness.

who taketh the wise in  
 their own prudence.

He taketh the wise in  
 their own craftiness.

This Quotation, taken from Job, is a literal version of the Hebrew, and verbally varies as far from the Sept. as evidently never to have been copied from it. On it Dr. Davidson (in Sac. Herm. p. 415) observes: "This is from the Seventy. The apostle, however, according to his usual manner, alters several words, and substitutes others, which express the sense more forcibly." This alteration and substitution, however, have been carried so far that any one, I am convinced, could never recognise the one as having been copied from the other.

## TABLE C

contains the Quotations in the New Testament, which *differ* from the Original Hebrew Text, when the latter has been *correctly* rendered in the Septuagint.

This difference may be I. in Words; or II. in Clauses; or III. in Both. Hence Table C will be divided into three parts correspondingly. Table C.I; Table C.II. & Table C.III.

And, as the Difference in Words may have reference to the rendering(r); to the omission(o); and to the addition thereof(a), Table C.I. will be subdivided into corresponding parts: Table C.I.r; Table C.I.o; Table C.I.a; or combinations thereof.

Also, as the Difference in Clauses may have respect to their position, as (1) introductory; (2) intermediate; and (3) final, Table C.II. will also be broken up into Table C.II. 1; Table C.II. 2; Table C.II. 3 to correspond; and the letters, r, o, & a will intimate about the rendering, omission and addition thereof.

Similarly will there be subdivisions of Table C.III.

### TABLE C.I.r.

(1)

Matt. XXII. 44.

Ps. CIX. 1.

Ps. CX. 1.

[<sup>43</sup>Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων] <sup>44</sup>Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιω τῶν ποδῶν σου.

Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

נָאם (ב') יְהוָה (א') לְאַרְנִי יָשֵׁב  
לִי יְיָ עֶרְ- (א') שִׁיחַ אֲבִיךָ  
יְרֵם (א') לְרַגְלֶיךָ:

κύριος eDZ-- ε ο κύριος c  
BEFGHKLMSUFG/ υποκατω  
(Gb') cBDGLZ al m Syr b eh  
Aug-- ε υποποδιον, cEFHK  
MSUV.

b) ארני 178. 251 K. c) Ka-  
metz sub Nun Cod. Cass.  
d) לי יי 76; 245 a p. K. e) אשח  
76; 41 f. K. f) ל praef. = 38.  
73. 97. 133. K. 43. 263. 350.  
865. 867 a p. R. ורגך pl. K.

[<sup>43</sup>How then doth David in spirit call him Lord, saying.] <sup>44</sup>The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies\* thy footstool.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies\* thy footstool.

\* Gr. the footstool of thy feet.

\* Lit. a stool for thy feet.

By adopting the readings given in 5, Matt. is found to agree with the LXX., so that this quotation might rightly be placed in Table A.

The Heb. נאם יהוה לאדני "the oracle (or declaration) of Jehovah to my Lord" is correctly given in: εἶπεν ὁ κύριος τῷ κυρίῳ μου "the Lord said to my Lord." Also לימיני "to my right hand" in the sing. is idiomatically rendered: ἐκ δεξιῶν μου "from my right hands" — the idea expressed being that of protection and assistance. Lastly the Heb. הָרֵם לְרַגְלֶיךָ "a stool for thy feet", is literally given in ὑποπόδιον τῶν ποδῶν σου "a stool of thy feet" of the LXX., whereas Matt. says only ὑποκάτω τῶν ποδῶν σου "underneath thy feet", according to text of Tisch., with the same meaning however.

## (2)

Mark X. 19 fp.

[τὰς ἐπιτολάς οὐδας] Μὴ μοιχεύσης, μὴ φονεύσης, μὴ κλέψης, μὴ ψευδομαρτυρήσης, μὴ ἀποστερήσης,

Ln μὴ φόνευσ. ante μὴ μοιχ. pon cBCA al vv... syr pers<sup>p</sup> post κλεψ. pon... cdd<sup>4</sup>f plane om (Gb<sup>o</sup>)... D (non d) κ πορνείσης pro φον: | B<sup>o</sup>KA al m Thph. om μὴ ἀποστερ. (a c non abnegabis, k ne abnegaveris.)

[Thou knowest the commandments,] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not,

Exod. XX. 13—17.

<sup>13</sup>οὐ μοιχεύσεις. <sup>14</sup>οὐ κλέψεις. <sup>15</sup>οὐ φονεύσεις. <sup>16</sup>οὐ ψευδομαρτυρήσεις... <sup>17</sup>οὐκ ἐπιθυμήσεις...

Alex. 13. 14. 15. ου φον. ου μοιχ. ου κλεψ.

Deut. V. 17—21.

<sup>17</sup>οὐ φονεύσεις. <sup>18</sup>οὐ μοιχεύσεις. <sup>19</sup>οὐ κλέψεις. <sup>20</sup>οὐ ψευδομαρτυρήσεις... <sup>21</sup>οὐκ ἐπιθυμήσεις...

<sup>13</sup>Thou<sup>18</sup> shalt not commit adultery. <sup>14</sup>Thou<sup>19</sup> shalt not steal. <sup>15</sup>Thou<sup>17</sup> shalt not kill. <sup>16</sup>Thou<sup>20</sup> shalt not bear false witness... <sup>17</sup>Thou<sup>21</sup> shalt not covet.

Exod. XX. 13—17.

לֹא תִרְצַח:<sup>14</sup> לֹא תִנָּחֵץ:<sup>15</sup> לֹא תִגְנוֹב:<sup>16</sup> לֹא תַעֲנֶה עֵד שֶׁקֶר:<sup>17</sup> לֹא תַחְמֹד

z) וְלֹא 196 K. a) וְלֹא 69 K. b) וְלֹא S. (exc. 61. 64. 65. 66. 127.)

Deut. V. 17—21.

לֹא תִרְצַח:<sup>18</sup> לֹא תִנָּחֵץ:<sup>19</sup> לֹא תִגְנוֹב:<sup>20</sup> לֹא תַעֲנֶה עֵד שֶׁקֶר:<sup>21</sup> לֹא תַחְמֹד

x) = S. 18. 107. 150 al K. 174. 872. al R. y) שֶׁקֶר 84. 199 &c. + שֶׁקֶר 111. 152 K.

<sup>13</sup>Thou<sup>17</sup> shalt not kill. <sup>14</sup>Thou<sup>18</sup> shalt not commit adultery. <sup>15</sup>Thou<sup>19</sup> shalt not steal. <sup>16</sup>Thou<sup>20</sup> shalt not bear false witness against thy neighbour. <sup>17</sup>Thou<sup>21</sup> shalt not covet.

As noticed on Matt. XIX. 18, the Vat. LXX. differs from the Heb. in the order of the commandments, placing the sixth, seventh and eighth as seventh, eighth, sixth. Mark also alters the order, arranging them seventh, sixth as in Tischendorf's text, but Lachmann's follows the Heb. order.

Mark differs from Matt. and the LXX. by using *μη* with the aor. subj. and not *οὐ* with the fut. Now, the future is used for the imperative, the place of which it always supplies in *negative* commands, or prohibitions; and when it expresses prohibition, it is preceded by *λᾶ*: as *לֹא תִגְנוֹב* Ex. XX. 15, "Thou shalt not steal", (See Ges. Heb. Gr. § 125.3.c) rendered in LXX. *οὐ κλέψεις*. — But a prohibition can also be expressed in Greek by *μη* with the aor. subj., as in Il. ε, 564; ζ, 265; Arist. Lys. 1036; Aesch. Prom. 628; a form which Mark has adopted.

Mark has also, after mentioning four of the ten commandments, (See Matt. XIX. 18, 19, Luke XVIII. 20) added what one would in such a situation suppose to be another. And that it is intended for another, there cannot be the least doubt, since it, along with the rest, is introduced by the words: *τάς ἐντολάς οἶδας* "thou knowest the commandments." Now, by turning to Rom. XIII. 9, we find the same as those in Matt. and Luke, with an additional one also, which we know is the tenth. The question, then, occurs; May not Mark's be intended for the same, though he says *μη ἀποστερήσης* "Thou mayst not defraud", and not: *μη ἐπιθυμήσης* "thou mayst not covet"? To my mind there is not the least doubt, since to *cheat* or *defraud* supposes a covetous desire of a neighbour's property, and the commandment would thus mean, Do not allow yourself to be impelled by a spirit of covetousness, so as to take your neighbour's property by fraud or dishonesty. As the other commandments seem to look to the outward act, Mark expresses the tenth also in its outwardness of defrauding. Those, to whom this solution is not satisfactory, will find a full explanation by referring to Lev. XIX. 13, where it is expressly forbidden in *לֹא תִגְנוֹב* "thou shalt not defraud", extort by fraud and violence, (in the LXX. *οὐκ ἀδικήσεις* "thou shalt not do injustice to"), well rendered by Mark *οὐκ ἀποστερήσης* "thou mayst not despoil" i. e. by fraud; hence, defraud.

## (3)

Mark XII. 36.

Ps. CIX. 1.

Ps. CX. 1.

[*αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ*] *Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθισον ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*

*Εἶπεν ὁ κύριος τῷ κυρίῳ μου Κάθισον ἐξ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.*

נָאם (יְהוָה) (לְאֹרְנִי שֶׁב  
יְדֵימִי עַד-אֲשֶׁר אֶבְרָךְ  
יְהוָה (לְרַגְלִיךְ):

*εἶπεν* LncBLM\*\*UXA etc...  
Gb Sz *λεγει* cADEGHK\*\*  
SV | *κύριος* cBD ... *ς ο κύρ.*  
cAEFGHKLSUVXΔ | *καθι-*  
*σον* cB... *ς Ln καθον* c ut sup. |  
D *εως θησω* ("θωσω") | *υπο-*  
*κατω* cBD 28 cop arr perss...  
*ς Ln υποποδιον* c ut sup.  
AEFG etc.

[For David himself said  
by the Holy Ghost] The

The LORD said unto my

The LORD said unto my

b) 178. 251 K. c) Ka-  
metz sub Nun Cod. Cass.  
d) לימיני 76; 245 a p. K. e) שֶׁב  
76; 41 f. K. f) ל praef. = 38,  
73. 97. 133 K. 43. 263. 350.  
865. 867 a. p. R. יתן pl. K.

LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

Lord, Sit thou at my right hand, until I make thine enemies \*thy footstool.

\* Gr. the footstool of thy feet.

Lord, Sit thou at my right hand, until I make thine enemies \*thy footstool.

\* Lit. a stool for thy feet.

Mark differs from Matt., in this text, by having καθίσου for καθου, which reading is given in c Ln, see above. And if the other reading in c Ln, viz. υποποδιον for υποκατω be adopted, whereby Mark is made conformable to the LXX., this quotation would be assigned to Table A.s. Tisch. in Ed. Sept. gives λέγει for εἶπεν. For more, see above, on Matt. XXII. 44.

## (4)

Luke XVIII. 20 fp.

[τάς ἐντολάς οὐδας] Μὴ μοιχεύσῃς, μὴ φονεύσῃς, μὴ κλέψῃς, μὴ ψευδομαρτυρήσῃς.

Exod. XX. 13—16.

<sup>13</sup>οὐ μοιχεύσεις. <sup>14</sup>οὐ κλέψεις. <sup>15</sup>οὐ φονεύσεις. <sup>16</sup>οὐ ψευδομαρτυρήσεις.

Alex. 13. 14. 15. οὐ φον. οὐ μοιχ. οὐ κλεψ.

Deut. V. 17—20.

<sup>17</sup>οὐ φονεύσεις. <sup>18</sup>οὐ μοιχεύσεις. <sup>19</sup>οὐ κλέψεις. <sup>20</sup>οὐ ψευδομαρτυρήσεις.

[Thou knowest the commandments,] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness,

<sup>13</sup>Thou<sup>18</sup> shalt not commit adultery. <sup>14</sup>Thou<sup>19</sup> shalt not steal. <sup>15</sup>Thou<sup>17</sup> shalt not kill. <sup>16</sup>Thou<sup>20</sup> shalt not bear false witness.

Luke has arranged the commandments in the same order as Mark, transposing the sixth and seventh. He has also adopted the same grammatical form: viz μὴ with the aor. subj., and not οὐ with the fut. ind. See further remarks on Mark X. 19 fp.

## (5)

Luke XX. 42—43.

[καὶ αὐτὸς Δαυὶδ λέγει ἐν βιβλῳ ψαλμῶν] Ἐπὶ τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου ἄχρι ὅτου ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου;

<sup>42</sup>Ἐπὶ τῷ κυρίῳ CBD... το κυρ. CAEGH KLM PQRSUV GA | <sup>43</sup>ἄχρι τοῦ ὅτου υποκατω in D 145.

<sup>42</sup>[And David himself saith in the book of Psalms,] The LORD said unto my Lord, Sit thou on my right hand, <sup>43</sup>Till I make thine enemies thy footstool.

Ps. CIX. 1.

Ἐπὶ τῷ κυρίῳ ἐκ δεξιῶν μου Κάθου ἐκ δεξιῶν μου ἄχρι ὅτου τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies \*thy footstool.

\* Gr. the footstool of thy feet.

Exod. XX. 13—16.

לֹא תִזְנוּ: <sup>14</sup>לֹא תִרְצַח: <sup>15</sup>לֹא תִגְנוֹב: <sup>16</sup>לֹא תִשָּׁעֵר: בְּרַעַךְ עַד שָׁקֶר:

z) וְלֹא 196 K. a) וְלֹא 69 K.

Deut. V. 17—20.

לֹא תִרְצַח: <sup>18</sup>לֹא תִזְנוּ: <sup>19</sup>לֹא תִגְנוֹב: <sup>20</sup>לֹא תִשָּׁעֵר: בְּרַעַךְ עַד שָׁוִיא:

x) = S. 18. 107. 150 al K. 174. 872. al R. y) שָׁקֶר 84. 199. &c. + שָׁקֶר 111. 152 K.

<sup>13</sup>Thou<sup>17</sup> shalt not kill. <sup>14</sup>Thou<sup>18</sup> shalt not commit adultery. <sup>15</sup>Thou<sup>19</sup> shalt not steal. <sup>16</sup>Thou<sup>20</sup> shalt not bear false witness.

Ps. CX. 1.

נָאם (יְהוָה) לְאֹדֶנִי יֵשֶׁב (לְיָמֵי עֶד) (אֲשִׁית אִיבֶיךָ) רֵגְלִי: רַגְלִי:

b) אֲדֵנִי 178. 251 K. c) Kametz sub Nun Cod. Cass. d) לְיָמֵי 76. 245 ap K. c) שִׁית 76. 41 f. K. f) לְיָמֵי = 38. 73. 97. 133. K. 43. 263. 350. 865. 867. a p. R. רַגְלִי pl. K.

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies \*thy footstool.

\* Lit. a stool for thy feet.

For any remarks see Matt. XXII. 44. above. It should be put in Table A.s, to which it rightly belongs.

## (6)

Luke XXIII. 46.

Ps. XXX. 6.

Ps. XXXI. 6.

εἰς χεῖράς σου παρατίθε-  
μαι τὸ πνεῦμά μου.

εἰς χεῖράς σου παραθή-  
σομαι τὸ πνεῦμά μου.

בְּיָדְךָ אֶפְקֶד רוּחִי

παρατίθεμαι (Gb) eABC  
KMPQUX al m (*commendo*  
vg it syr. cop. etc.) Just Or  
Thdot. Eus. Cyr. hrs. DR al  
pm Ath. Bas Nyss. Epiph.  
Thdret. al παρατίθημι : ε  
παραθήσομαι cEGHLSV  
al pl.

into thy hands I com-  
mend my spirit.

Into thy hands I will  
commend my spirit.

Into thine hand I com-  
mit my spirit.

The reading in ε is the same as in the LXX., which would place the passage in Table A.s: but the different form of the verb, *παρατίθεμαι* (pres. for fut.), given in Tisch. text, brings it here.

## (7)

John II. 17.

Ps. LXVIII. 10.

Ps. LXIX. 10.

[ὅτι γεγραμμένον ἐστίν]  
Ὁ ἕγλος τοῦ οἴκου σου κατα-  
φάγεται με.

ὅτι ὁ ἕγλος τοῦ οἴκου  
σου κατέφαγέ με,

כִּי-רָקָנָה בֵּיתְךָ (אֲכָלָתִי)

καταφάγεται (Gb Sz) cA  
BEFGHKLMPSUVXAA al  
fere<sup>180</sup> . . . ε κατέφαγε c min  
vix mu.

e) אכלתי 137 ap. K. d) אכלתי  
39 K.

[that it was written,] The  
zeal of thine house hath  
eaten me up.

For the zeal of thine  
house hath eaten me up.

For the zeal of thine  
house [hath eaten me up.

Had the reading in ε, as noted above, been followed, the passage would have been set down in Table A.s. But Tischendorf, with Griesbach, Schulz, and Lachmann, reads *καταφάγεται*. Now *φαγω* is obsolete, there being used instead, *ἐσθίω* or *ἔδω*; and *φαγομαι* would be the pres. mid. thereof, but used as a fut. for *φαγοῦμαι* in the New Test., Hellenistic and Alex. writers. See Gram. Matth. § 252. For instance, in Luke XVII. 8. καὶ μετὰ ταῦτα φάγεσαι καὶ πίσεις σὺ "and afterward thou shalt eat and drink;" ch XIV. 15. Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ "Blessed is he that shall eat bread in the kingdom of God." And thus here, *καταφάγεται* will mean: "shall eat up" or devour. And the original could bear to be so rendered, for, says Gesenius in Heb. Gr. § 124. 4. "The Praeter. as a representative of the *present*, is employed also to denote the *future*, principally in *prophecies, asseverations, assurances*, the fulfilment or verification of which is, in the animated expression of the thoughts, represented as present." Whichever reading, then, be adopted will give rise to no divergence from the original.

(8)

John XV. 25.

[ἵνα πληρωθῇ ὁ λόγος ὃ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος] ὅτι ἐμίσησάν με ὡς ἀνεμίσουν.

Ps. XXXIV. 19 and LXVIII. 5.

οἱ μισοῦντές με ὡς ἀνεμίσουν.  
Alex. μισοῦντες ὡς ἀνεμίσουν  
in Ps. XXXIV.

Ps. XXXV. 19 and LXIX. 5.

שְׂנֵאִי שְׂנֵאִי<sup>f)</sup> אֶת־יְהוָה<sup>n)</sup>  
f) 125 K. 'ש' 245 K. g) = 206 K.  
n) 'ש' ה' = 180 K. יְהוָה 148 K.

Ps. CVIII. 3.

καὶ ἐπολέμησάν με ὡς ἀνεμίσουν.

Ps. CIX. 3.

יְהוָה יִלְחָמֵנִי  
i) יְהוָה 80 K.

Ps. XXXVII. 20.

οἱ μισοῦντές με ἀδίκως.  
Alex. om με.

Ps. XXXVIII. 20.

שְׂנֵאִי שְׂנֵאִי

[that the word might be fulfilled that is written in their law,] They hated me without a cause.

they that hate me \*without a cause.

they that hate me without a cause.

\* or, for nothing.

On this passage Dr. Davidson in his Sacred Herm. p. 377 thus remarks. "It is difficult to determine whether this be from Ps. CVIII. 3. where we find ἐπολέμησάν με ὡς ἀνεμίσουν; or from Ps. XXXIV. 19, where we have οἱ μισοῦντές με ὡς ἀνεμίσουν; or from Ps. LXVIII. 4 (5) where the same words occur. Surenhusius regards the citation as made up of the two last passages. Doepke refers it to Ps. XXXIV. 19; Knapp to Ps. LXVIII. 4 (5). It matters little whether it be referred to either or to both. Perhaps it is better to look for the original in Ps. CVIII. 3;" and so in his Sac. Herm. he compares it there with. But in his Introd. to the Old Test. p. 133 he compares it with Ps. XXXIV. 19 which he has evidently at length preferred, since it exhibits his later views. Now, in Ps. CVIII. 3 the verb ἐπολέμησαν "they fought" is no doubt in the same form as ἐμίσησαν "they hated" in John; but I incline to seek for its original in those passages, where the same verb is found, though of a different form, and thus it might be referred to either Ps. XXXIV. 19 or Ps. LXVIII. 5 (see also Ps. XXXVII. 20). Of the former Psalm Hengstenberg says: "David speaks in the person of the righteous, with what view may the more easily be understood, since the truly Righteous One could appropriate this Psalm to himself (John XV. 25 comp. with verse 19 here), an application which led many of the older expositors to give the Psalm a too direct and exclusive Messianic interpretation." And on the latter, he remarks: "In the New Test. there is no Psalm, with the exception of the 22<sup>nd</sup>, which is so frequently quoted and applied to Christ as the one before us, not only by the apostles, but by Christ himself . . . Many expositors have hence been induced to adopt a direct Messianic exposition. But these quotations do by no means justify such an exposition, inasmuch as the Psalm, even though it refer to the suffering righteous



man, is still a prophecy of Christ, in whom the idea of righteousness was personified, and in whose case the intimate connection, spoken of in the Psalm, between righteousness and the opposition of sinners, was exemplified in living reality, as seen in the suffering he endured from an ungodly world." From this Psalm, then, it was probably quoted, which, however, includes its reference to Ps. XXXIV. 19, as each of them contains an allusion to the same point, and, as a whole, they "form links of one common chain and parts of one great picture." And as to the form, the accuracy of the original, as found in the quotation, is manifest from this, that persons could not be called "haters of any one" unless "they hated."

(9)

John XIX. 36.

[ἵνα ἡ γραφή πληρωθῇ]  
Ὅστούν οὐ συντριβήσεται  
αὐτοῦ.  
αὐτοῦ . . . al pl vv m Or<sup>1</sup>  
Cyr. al απ αὐτοῦ.

Exod. XII. 46.

ὅστούν οὐ συντριβήσεται ἀπ' αὐτοῦ.  
συντριβήσεται . . . συντριβήσεται . . . συντριβήσεται.

Ps. XXXIII. 21.

φυλάσσει πάντα τὰ ὀστά αὐτῶν, ἕν ἐξ αὐτῶν οὐ συντριβήσεται.

φυλ. κυριος. Alex. Ald. Compl.

Exod. XII. 46.

וְעֵצָם לֹא־תִשְׁבֶּרֶר (m)

l) = 13 K. m) = 89 K.

Ps. XXXIV. 21.

שֹׁמֵר (כָּל־) עֲצָמוֹתָיו אֲחֵז מִתְּנֶה לֹא נִשְׁבֶּרֶר

s) t. c. = 142 K. t) + יחזק  
148 K. 554 a p. R. u) יחזק  
275 K.

[that the scripture should be fulfilled.] A bone of him shall not be broken.

Exod. XII. 46 ye shall not break a bone thereof.

Exod. XII. 46 neither shall ye break a bone thereof.

This passage is commonly referred to Exod. XII. 46 as above; but there is another place which speaks of the same point, viz Numb. IX. 12. וְעֵצָם לֹא יִשְׁבֶּרֶר "and a bone they shall not break in it;" in the LXX. καὶ ὅστούν οὐ συντριβήσεται ἀπ' αὐτοῦ. In the former, Jehovah is represented giving directions apparently to Moses alone, yet it is seen to be in such a way that they were to be obeyed by all the Hebrews: in the latter, the Lord is said to have been doing the same thing, the Hebrews, however, being specially mentioned as those whom the command concerned. If we were to choose between them, the more likely seems to be Numb., which differs from John in this, that he mentions only the subject of the command, and hence uses ὅστούν and συντριβήσεται in the 3<sup>rd</sup> pers. sing., whereas Numb. states the command as addressed to individuals, and hence says ὅστούν and συντριβήσεται 3 pers. pl. Some refer it to Ps. XXXIV. 21 (LXX. XXXIII. 21) as given above: "He keepeth all his bones; not one of them is broken;" LXX. "He watcheth all their bones: not one of them shall be broken," where the idea is the same as that in John, and even the verbal form וְעֵצָם לֹא יִשְׁבֶּרֶר is found, so that it is probable that John may have had it in view also, according to his usual mode, though there is a difference in expression, the Psal-

mist saying: "one of them" i. e. of his bones, John: "a bone of him." In the other passages also, there is a difference here — the Heb. saying: "a bone in it", marking the *where* — the LXX. "a bone from it", marking the *whence*, and John "a bone of him", marking the *whose*.

## (10)

Acts. III. 25.

Gen. XXII. 18.

Gen. XXII. 18.

[λέγων πρὸς Ἀβραάμ] Καὶ ἐν τῷ σπέρματι σου ἐνευλογηθήσονται πάντα αἱ πατριαὶ τῆς γῆς.

ς (= Gb Sz) om ἐν contra ABCDE etc.] C ἐνευλογηθ... A\* (vdtr) al Chr. al εὐλογηθ.

[saying unto Abraham,]

And in thy seed shall all the kindreds of the earth be blessed.

καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματι σου πάντα τὰ ἔθνη τῆς γῆς.

εὐεουλ. . . εὐλογ. Alex. Compl. τα εθν. της γης . . . Alex. om τ. γ.

And in thy seed shall all the nations of the earth be blessed.

וְהִתְבְּרַנּוּ בְּרַעְךָ כָּל (ג'ו') הָאֲרָצִים

u) n) S. 13 K.

And in thy seed shall all the nations of the earth be blessed.

The Heb. ג'ו' is rightly rendered by the LXX. τὰ ἔθνη "the nations", for which αἱ πατριαὶ "the kindreds" is read in Acts, and that on the supposition that the whole passage is taken from Gen. XXII. 18. But one may be disposed to infer that the conclusion was taken from Gen. XII. 3 וְנִבְרַכְךָ בְּךָ כָּל מִשְׁפָּחַת הָאָרֶץ "and all the families of the earth shall be blessed in thee", which, although spoken in reference to Abraham himself בְּךָ "in thee", is quite applicable to his seed, of which the *same* promise is given him in other places, mentioning "all the nations" πάντα τὰ ἔθνη, which evidently includes "all the tribes" πάντα αἱ φυλαὶ (LXX. of Gen. XII. 3), into which these nations were divided. Hence it may be assumed, if deemed needful, that the first part is taken from Gen. XXII. 18, and the last from ch. XII. 3, of which in Acts is given a more literal rendering by πάντα αἱ πατριαὶ "all the kindreds", as in the Heb., than in the LXX. by πάντα αἱ φυλαὶ "all the tribes". Other instances of Quotation in a similar way, that is, by combination, are met with elsewhere, so that this instance would not be singular.

## (11)

Rom. III. 4.

Ps. L. 6.

Ps. LI. 6.

[καθὼς γέγραπται] Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου καὶ νικήσῃς ἐν τῷ κρί- νουσιν σε.

νικήσῃς... AD al νικήσεις.

[as it is written,] That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαι σε.

that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

לְמַעַן תִּצְדָּק (בְּדִבְרֶיךָ) וְתִנְצֵחַ (בְּשִׁפְטֶיךָ)

n) בדין 39. 43 et al<sup>25</sup>. o) במשפט permulti K.

that thou mightest be justified when thou speak- est, and be clear when thou judgest.

The following is the translation of Rom. III. 4. "In order that

thou mightest be justified (i. e. regarded as just) in thy words, and mightest overcome (or gain the suit) in this-thy being judged." And thus Ps. LI. 6. reads: "In order that thou mayest be just in thy speech, *and* mayest be pure in thy judgment." The latter states the matter absolutely, that the God of truth would judge uprightly and pass a just sentence of condemnation for sin; the former, relatively, that, after the sentence had been passed, and when his decisions were being judged by man, God would be found to be really a God of truth, and without iniquity, and thus would be acquitted. Hence the two passages contain the same thought. This Quotation belongs Table D.I.r.

## (12)

Rom. III. 18.

οὐκ ἔστιν φόβος θεοῦ  
ἀπέναντι τῶν ὀφθαλμῶν  
αὐτοῦ.

There is no fear of God  
before their eyes.

Ps. XXXV. 2.

οὐκ ἔστι φόβος θεοῦ  
ἀπέναντι τῶν ὀφθαλμῶν  
αὐτοῦ.

There is no fear of God  
before his eyes.

Ps. XXXVI. 2.

אֵין-פֶּחַד אֱלֹהִים לְנֶגְדַּי עֵינַי  
g) = 73 K. p. 245 a p. K.

There is no fear of God  
before his eyes.

Here, the description is of the collective wicked "*αὐτῶν*" "*their*", which depends upon the truth stated of the individual wicked "*עֵינַי*" "*his eyes*", as found in the Psalm, and hence they agree.

## (13)

Rom. X. 19.

[Μανσῆς λέγει] Ἐγὼ πα-  
ραζηλώσω ὑμᾶς ἐπ' οὐκ  
ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ  
παραοργιῶ ὑμᾶς.

υμᾶς pr... C αὐτοὺς | ἐπὶ  
ἐθνεῖ cAFGL al ut vdr longe  
pl... BC\*\*DE al ἐπ' ἐθνεῖ.

[Moses saith,] I will pro-  
voke you to jealousy by  
*them that are* no people,  
*and* by a foolish nation I  
will anger you.

Deut. XXXII. 21.

καγὼ παραζηλώσω αὐ-  
τοὺς ἐπ' οὐκ ἔθνει, ἐπὶ  
ἔθνει ἀσυνέτῳ παραοργιῶ  
αὐτούς.

and I will provoke them  
to jealousy by *them that*  
*are* no people, *and* by a  
foolish nation I will anger  
them.

Deut. XXXII. 21.

וְאֲנִי אֶקְנִיָּאם בְּלֹא-עָם  
בְּגוֹי נָבִל אֶכְעִים

k) אנקום 62.127.183.333 S.

and I will move them  
to jealousy by *those which*  
*are* not a people; I will  
provoke them to anger with  
a foolish nation.

In this Quotation, the individuals, whom the discourse concerns, are represented as *addressed* (*ὑμᾶς* "you"), whilst, in Moses' song, as *being spoken of* ("them"), and so in the Sept. Yet, there is no variance, since the Lord is exhibited as having spoken *of* them to Moses, who in his turn delivered the saying *to* them personally. And a combination of the two results is found here.

## (14)

Rom. XV. 11.

[καὶ πάλιν] Αἰνεῖτε πάντα  
τὰ ἔθνη τὸν κύριον, καὶ  
ἐπαινεσάτωσαν αὐτὸν πάν-  
τες οἱ λαοί.

πα. τα εθνη τ. κυρ. (ita  
nemo in LXX) cABDE 47. d  
e vg s, r<sup>p</sup> arm p. Chr. Thdrt.

Ps. CXVI. 1.

Αἰνεῖτε τὸν κύριον πάντα  
τὰ ἔθνη, ἐπαινεσάτω αὐτὸν  
πάντες οἱ λαοί.

και (sed και add\*\*) επαινε-  
σατωσαν. Alex... -νισατε ed  
ex cdd. pler.

Ps. CXVII. 1.

בְּהַלְלֵי אֱתֵרוֹתָהּ כָּל-בְּנוֹת  
שְׁבַחוּהוּ כָּל-הָאֲמִים

b) + הללו 206; 128 f. K.  
35. 255 K. d) העמים

al pp<sup>lat</sup>... *ς τον κυρ. π. τα ε.*  
 cOFGl etc. syr. al | *επαινε-*  
*σατωσαν* (ita in LXX. A al<sup>1</sup>  
 Did) cABC39. Chr. ...*ς-σατε*  
 cDEFGl etc. Thdr. Chr. al  
 (al m Syr. Chr. om *και*).

[And again.] Praise the Lord, all ye Gentiles; and laud him, all ye people.

Praise the Lord, all ye nations; laud him, all ye \*people.

\* Gr. peoples, as the Heb.

O Praise the Lord, all ye nations; praise him, all ye people.

Had the reading in *ς* given above, viz *επαινεσατε*, been adopted, this Quotation would have been set down in Table A.. Also had the order, in *ς*, of the first part viz *τον κυρ. π. τα ε.* been followed, it would have been placed in Table As. From the reading given above, the Version will be "Praise the Lord, all ye nations; and let all the peoples praise him," whence it is seen that Paul adds *και* "and", and puts the verb in the 3<sup>d</sup> pers. pl., thus making the peoples be spoken of and not to.

## (15)

1 Cor. III. 20.

[*και παλιν*] *Κύριος γνωσκει τους διαλογισμους των σοφων ουτι εισιν ματαιοι.*

*σοφων* ... al<sup>8</sup> vg<sup>ed</sup> (item harl<sup>7</sup>) Meion Chr<sup>edd</sup> item<sup>ed1</sup> ap Mt. Hier. *ανθρωπων*.

[And again.] The Lord knoweth the thoughts of the wise, that they are vain.

Ps. XCIII. 11.

*κύριος γνωσκει τους διαλογισμους των ανθρωπων, ουτι εισι ματαιοι.*

The Lord knoweth the thoughts of men that they are vain.

Ps. XCIV. 11.

*יְהוָה יָדַע (מַחְשְׁבוֹת) אָדָם כִּי-הֵמָּה הֲבֵל*

m) = 102 K. n) מחשבת 4. 19. 80. al K. o) 245 K.

The Lord knoweth the thoughts of man, that they are vanity.

The *διαλογισμοι* "plans" mentioned here, are said to be those *των σοφων* "of the wise," but in the original it is *אדם* "of man" i. e. of mankind, as in the Sept. *των ανθρωπων* "of the men." In other words, what in the Hebrew is stated to belong to the body-general, is in the New Test. made applicable to a part particular, and that to the more unlikely part. No one will doubt the inclusion of a part in the whole, and hence the correctness of the Quotation may be seen.

Dr. Davidson (in Introd. to O. T. p. 156) remarks: "This citation agrees equally with the LXX. and with the Hebrew. It differs from both only in the word *σοφων* for *אדם ανθρωπων*, but this does not alter the sense. Those MSS. of the Pauline epistles, as well as versions, that have *ανθρωπων*, have it by correction." If it agrees, how can it differ? True, it agrees *as much* with the one as with the other, because they agree; yet it cannot be said to verbally agree throughout, since it differs.

## (16)

1 Cor. XV. 27.

*πάντα [γὰρ] ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.*

[For] he hath put all things under his feet.

Ps. VIII. 7.

*πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.*

thou hast put all things under his feet.

Ps. VIII. 7.

*כָּל שִׁפְחָה תַּחַת-רַגְלָיו*  
 r) = 76 K.

thou hast put all things under his feet.

The statement is made objectively here, *ὑπέταξεν* "he has arranged," but in the Ps. it is said personally *הָרַעַ* "thou hast put." The reason for this change of person is obvious. The Psalmist is addressing God and, speaking of his infinite condescension and love towards man, although being possessed of infinite greatness and glory, which the universe proclaims, and of the high honour which he has conferred on him, says: "Thou hast put all things under his feet." This statement Paul applies to Christ, "because the glory of humanity above the whole creation, lost in Adam and reduced to a base servitude, is to be again restored in Christ, and that, indeed, in a still higher and more perfect manner than it was possessed by Adam." So much for the propriety of its application. And its form is defensible on the ground that Paul records it in the historical mode. For *ὑποκατω* with the gen. is read *ὑπὸ* with the acc.

## (17)

## Eph. IV. 8.

[*διὸ λέγει*] *Ἀναβὰς εἰς ὕψος ἡχημαλώτευσεν αἰχμαλώσιαν, ἔδωκεν δόματα τοῖς ἀνθρώποις.*

*ηχημαλωτευσεν* (al fere<sup>10</sup> *αυχμ.*)... AL al<sup>a</sup> aeth. (postea *εδωκας*) sl (postea *ελαβες*) Thdr<sup>t</sup> <sup>a</sup> -*τευσας* | *εδωκεν* cA C<sup>D</sup> E(?) FG 17. al vg it cop ...s (Gb<sup>00</sup>) *praem* καὶ cB (e sil) C<sup>\*\*\*</sup> D<sup>\*\*\*</sup> LK etc. vv mpp m | Leg et *εν ανθρωποις* (FG etc.) et *εν-πω*.

[Wherefore he saith,] When he ascended up on high, he led \*captivity captive, and gave gifts unto men.

\*¶ Or, a multitude of captives.

## Ps. LXVII. 19.

*ἀναβὰς εἰς ὕψος ἡχημαλώτευσας αἰχμαλώσιαν, ἔλαβες δόματα ἐν ἀνθρώπῳ*

One or two copies read *εδωκεν δ. τοις ανθρ.* | Many copies have *ανθρωποις* Ald & Compl. Edd.

When [thou didst ascend on high, thou didst lead captivity captive, thou didst receive gifts \*for men.

\* Gr. in man.

## Ps. LXVIII. 19.

*עָלִיתָ לְמָרוֹם שְׁבִיתָ שְׁבִי לְקַחַת מַחְנֹת בְּאֲרָם*

o) ה = 38 K. p) ה sup. ras 245 K. 'מ videtur 245 K.

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts \*for men.

\* ¶ Heb. in the man.

In this passage is read *ἡχημαλώτευσεν* "he led captive" for *שְׁבִיתָ* "thou hast led captive", but the reason for the use of the third person and not the second is obvious, since he is spoken of not *to*. The Sept, in accordance with the Heb. *לְקַחַת מַחְנֹת בְּאֲרָם* has *ελαβες δοματα εν ανθρωπω* "thou hast taken gifts among men," lit. in man i. e. mankind, for which Paul writes *εδωκεν δοματα τοις ανθρωποις* "he gave (or distributed) gifts among men." On this apparent variance Hengstenberg well remarks: "The *prisoners* whom God leads away, and the *gifts* which he receives, cannot be taken by Him into heaven. He takes them only that he may give them to his people, "his hosts," at whose head he had gone forth to battle, and leaves them behind him when he ascends to heaven, just as the gifts of Israel to Him were imparted to his *ministering servants* — the priests. Hence it is evident that by the "he gave", which occurs in Eph. IV. 8. instead of "thou takest", the sense is not *altered* but only brought out; the

"giving" presupposes the "taking"; the "taking" is succeeded by the "giving" as its consequence. The apostle gives prominence to this consequence, because it serves his *object*, as common to the type with the antitype. The passage, in his view, has this complete sense: "he received gifts among men and gave gifts to men."

Since the person or thing *from* whom anything is taken or received is put with  $\eta$ , may there not be here an instance of the *constructio praeagnans*? "Thou hast taken gifts (and given them) among men."

## (18)

Heb. I. 7.

[λέγει] Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

DEal<sup>4</sup> (item ed Tisch. VI. F.) d e πνεῦμα.

[he saith,] Who maketh his angels spirits, and his ministers a flame of fire.

Ps. CIII. 4.

ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.

πυρὸς φλέγα. III. πυρὸς φλόγα Ald. Compl. Edd. and many MSS.

Who maketh his angels spirits and his ministers a flaming fire.

Ps. CIV. 4.

עֲשֵׂה מַלְאָכָיו (לְרוּחוֹת מִשְׁרָתָיו) (אֵשׁ לְחֵם

h) מַלְאָכָיו = 309 K. i) ~ 245 K.

Who maketh his angels spirits; his ministers a flaming fire.

Here *πυρὸς φλόγα* "a flame of fire" is read instead of *πῦρ φλέγον* "a flaming fire" as in the Sept., whereby is literally rendered אֵשׁ לְחֵם. Yet the two renderings are seen to denote the same thing or nearly so, since there could not be "the flame of a fire" unless the fire were flaming.

## (19)

Heb. VI. 14.

[λέγων] Ἡ μὲν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε.

ἡ cJ\* (ἡμῶν) K al ut vdr longe pl vv pl pp m . . . Ln ee cAB (CD\*\*I\*\* eiμη) D\* E al<sup>5</sup> Did Dam, D\*\*\* μὲν pro μη vdr rest item nisi vg it, Amb Bed

[Saying,] Surely blessing I will bless thee, and multiplying I will multiply thee.

Gen. XXII. 17.

ἡ μὲν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ τὸ σπέρμα σου.

ee μὲν A al unc<sup>3</sup> al | After πληθυνῶ one MS. inserts σε καὶ.

Surely blessing I will bless thee, and multiplying I will multiply thy seed.

Gen. XXII. 17.

כִּי-יְבָרֵךְ אֶבְרָהָם וְהִרְבָּה אֶבְרָהָם אֶת-זַרְעוֹ

r) בְּרִיךְ S.

That in blessing I will bless thee, and in multiplying I will multiply thy seed.

The difference between this Quotation and its original consists in this, that the latter states the increase of Abraham's seed אֶבְרָהָם אֶת-זַרְעוֹ "I will multiply thy seed," whereas the former says it of Abraham himself *πληθυνῶ σε* "I will multiply thee." Now, may not an individual be said to be multiplied when a number of human likenesses of him are made? And offspring are the likenesses of their forefathers, according to the Hebrew phraseology. See Gen. V. 3 "And Adam . . . begat in his own likeness, after his image." And thus, to make Abraham's descendants numerous would be equivalent to multiplying

himself, as the apostle expresses it, instead of the former way as in the original.

In Heb. VI. 13 we read... ὁ θεός... ὥμοσεν καθ' ἑαυτοῦ ver 14. λέγων, which might be set down as part of this Quotation, since in Gen. XXII. 16. בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה "By myself have I sworn is the saying of Jehovah", in the Sept. Κατ' ἑαυτοῦ ὥμοσα, λέγει κύριος "By myself have I sworn, saith Jehovah", the expression is similar, differing only in the person, the first for the third, and in having κυριος for ὁ θεός.

## (20)

Heb. IX. 20.

[λέγων] Τοῦτο τὸ αἷμα  
τῆς διαθήκης ἧς ἐνετείλατο  
πρὸς ὑμᾶς ὁ θεός.

εντείλατο... Cal<sup>1</sup> διεθετο  
Apost. Const. I.

Exod. XXIV. 8.

Ἴδον τὸ αἷμα τῆς δια-  
θήκης ἧς διέθετο κύριος  
πρὸς ὑμᾶς.

Ἴδον add τουτο | διεθ...  
εντείλατο | κ. π. υ ... π. υ.  
ὁ θεός.

Exod. XXIV. 8.

הִנֵּה דַם־הַבְּרִית אֲשֶׁר  
כָּרַת יְהוָה עִמָּכֶם

[Saying,] This is the blood  
of the testament which God  
hath enjoined unto you.

Behold the blood of the  
covenant, which the Lord  
hath placed upon you.

Behold the blood of the  
covenant which the Lord  
hath made with you.

This Quotation begins with τουτο "this" for the original הִנֵּה "lo! see!", both possessing a demonstrative power, which the one sets forth in the object pointed at, the other in those called on to behold that object. The covenant is said in Exod. to have been made by יהוה "Jehovah", and in the Hebrews by ὁ θεός "God", which are but two names for the same being; only by "Jehovah" was He more particularly known to the Israelites, and hence the propriety of its use by Moses. This, however, does not allege an impropriety against Paul, since "the Jehovah" of the Israelites was at the same time "their God."

In the Heb. the covenant is said to be one ἧς ἐνετείλατο ὁ θεός "which God enjoined", and in Exod. אֲשֶׁר כָּרַת יְהוָה "which Jehovah made or laid down." It is known that a covenant or agreement is made between two contracting parties, agreeing to certain conditions, which may originate from both, or be proposed by one of them. When God makes a league with his people, he, in accordance with his sovereign right, states the terms, which he wishes them to accede to, and their acceptance thereof forms the agreement. Thus then may God, when he strikes a league with any one, be said to. *enjoin* it, inasmuch as he enjoins the conditions.

## (21)

Heb. XIII. 5.

[αὐτὸς γὰρ εἰρηκεν] Οὐ  
μὴ σε ἀνῶ οὐδ' οὐ μὴ σε  
ἐγκαταλείπω.

εγκαταλείπω, cACD\*\*\*KL  
M al m et ut vdr pm Chr<sup>cd</sup>

Deut. XXXI. 6.

οὔτε μὴ σε ἀνῶ οὔτε μὴ  
σε ἐγκαταλίπη.

— 8.

οὐκ ἀνήσει σε οὐδὲ μὴ  
σε ἐγκαταλίπη.

Deut. XXXI. 6.

לֹא יַרְפֶּךָ וְלֹא יַעֲזֹבְךָ

— 8.

לֹא יַרְפֶּךָ וְלֹא יַעֲזֹבְךָ

... εLn49. εγκαταλειπω (D\*  
εγκ.) c D\* al ut vdr pl.

Josh. I. 5.

οὐκ εγκαταλείπω σε οὐδ'  
ὑπερόψομαι σε.

6. ουτε ... ουτε in Alex.  
ου ... ουδ ου | εγκαταλειπη...  
εγκαταλειπη Alex.

8. ουδε μ. σ. εγκ. ... ουδ  
ου μη εγκαταλειπη σε Alex.

5. εγκ. σ. ο. ... εγκαταλειπω  
σε ουδε Alex.

[for he hath said,] I will  
never leave thee, nor for-  
sake thee.

he will neither leave thee  
nor forsake thee.

5. I will not forsake thee  
nor neglect thee.

Josh. I. 5.

לֹא אֶרְפֶּךָ וְלֹא אֶעְזֹבְךָ

a) ישי 95. 228 K.

6 and 8. He will not fail  
thee, nor forsake thee.

5. I will not fail thee,  
nor forsake thee.

The Hebrew of Deut. XXXI. 6 and 8 and of Josh. I. 5. are the same, excepting that the last is in the first person and the two former are in the third. Now this Quotation is in the first person, and one would conclude consequently that it was taken from Josh. I. 5. But it is altogether different from the Septuagint Version of that passage, and hence could not have been copied from it. When, however, we turn to Deut. XXXI. 6 or 8, we find similar phraseology, only as said before, the verbs are in the third person. If then, the writer used the Sept., he copied from Deut. XXXI. 6., with which his words nearly quite agree, except the person of the verb, which he had to make the first, inasmuch as he is telling the words of the speaker; not from ver. 8, since though they agree in the latter part, they differ in the former, excepting as before, nor from Josh. I. 5 at all, since the words are quite different. Yet, as, in this last passage, the words are the same as those in Deut., excepting the person, what should hinder the writer from giving an entirely new version of Josh. using at the same time the rendering in Deut.? And thus this Quot. would come under Table B. See Dr. Davidson's contradictory remarks on this Quotation, in Sac. Herm. p. 440 and comp. in Introd. to O. T. p. 171.

## (22)

James II. 11.

[ῥαγεῖν αὐτὸν] Μη μοιχεύσης,  
[εἶπεν καὶ] Μη φονεύσης.

Cal vñThph. Μη φονεύσης  
εἶπ. καὶ Μη μοιχ.

Exod. XX. 13 and 15.

<sup>13</sup>οὐ μοιχεύσεις. <sup>15</sup>οὐ  
φονεύσεις.

Deut. V. 17 and 18.

<sup>17</sup>οὐ φονεύσεις. <sup>18</sup>οὐ  
μοιχεύσεις.

[For he that said,] Do  
not commit adultery, [said  
also,] Do not kill.

<sup>13</sup>Thou<sup>18</sup> shalt not com-  
mit adultery. <sup>15</sup>Thou<sup>17</sup>  
shalt not kill.

Exod. XX. 13 and 14.

לֹא תִזְנֶה<sup>13</sup> לֹא תִרְצַח<sup>14</sup>  
z) וְלֹא 196 K.

Deut. V. 17 and 18.

לֹא תִרְצַח<sup>17</sup> לֹא תִזְנֶה<sup>18</sup>  
x) i = S. 18. 107. 150 al  
K. 174. 872. al R.

<sup>13</sup>Thou<sup>17</sup> shalt not kill.  
<sup>14</sup>Thou<sup>18</sup> shalt not commit  
adultery.

The same order of commandments is found here as in Mark X. 19, as also the same forms of the words; hence remarks applicable here will be found there. See, then, this Table C.I.r. (2).



## (23)

1 Pet. II. 24.

οὗ τῷ μάλῳσι αὐτοῦ  
*ιάθητε.*

μολ. αντ. cG al ut vdr pl  
 Thph. Occ. . . . Gb<sup>o</sup> Ln om  
 αὐτου cABCKh al<sup>25</sup> (nullus  
 om ου).

by whose stripes ye were  
 healed.

Is. LIII. 5.

τῷ μάλῳσι αὐτοῦ ἡμεῖς  
*ιάθημεν.*

by his stripes we were  
 healed.

Is. LIII. 5.

וְיִכְבְּדוּהוּ בְּרִפְּהֵי־לֵנֵינוּ

g) \ praef. = 20.440 a.p.R.

and with his \*stripes we  
 are healed.

\*¶ Heb. bruise.

This being written in the epistolary form accounts for the change of the first person "we" into the second "ye." The omission of the pronoun shows that the stress is to be put not upon the objects for whom the bruising was undergone, "the we", but upon the effect "are healed." The Heb. literally means: "by his bruise healing is for us", or "there is healing for us", equivalent to "we are healed" in our idiom, and whose person Peter changes into "ye."

## (24)

1 Tim. V. 18lp.

καὶ Ἄξιός ἐστιν τοῦ  
*μισθοῦ αὐτοῦ.*

and the labourer is worthy  
 of his reward.

I shall afterwards consider the former clause of this verse, in Table D.d. I.r.o, and the latter comes for consideration here.

In no part of the Old Testament are these very words found, and hence follows the inference that it cannot be a verbal Quotation. But, because exactly the same words are not met with, it by no means follows that it is no Quotation at all, inasmuch as these very words may convey the same idea as is expressed in the original by different language; and the writer may give the sense, though not the letter.

Every one knows that, if several individuals are wishing to impart to another a knowledge of something—to communicate their idea of it to him,—supposing the idea of each to be the same, they may employ such words as are deemed suitable, but which in the end are seldom, rather never, found to be the same. Or, an individual, who has been asking several others their respective opinions on a particular subject, and has found them all express the same judgment, will, upon recollection, find that the same words have not been used by each, though the same idea has been conveyed. For instance, suppose it concerns some line of conduct which one wishes to know how he should act therein, one may be found laying down the general principle to guide him; another, detailing the result of that principle in the particular case, i. e. how it should be applied, and so on.

Now, in Lev. XIX. 13. and Deut. XXV. 14—15 it is commanded that the wages of any poor and needy hireling are not to remain

overnight unpaid, but, that, e'er the sun is set and as soon as his day's work is done, they are to be given him, for which the assigned reasons are his condition and his earnestly desiring them. But the command is based upon a more general principle still. If one does not deserve a thing, he should not get it, even though he earnestly ask it, and much less should it be voluntarily given him. But when one receives something, whether asked or unasked, we cannot but infer that he is regarded as deserving it, and more especially when Jehovah commands it to be done. We thus then reach the general principle stated in our passage: "worthy is the workman of his hire", of which the command in Lev. and Deut. is a principal particular.

Hence it is seen that, although the same words are not found, yet the idea is contained in substance in the Old Test., and that is enough for our purpose.

The same expression is found in Luke X. 7; as also in Matt. X. 10, excepting that we there read *τῆς τροφῆς αὐτοῦ* "his food", here and in Luke *τοῦ μισθοῦ αὐτοῦ* "his pay", in which passages, however, the statement is not inserted as a Quotation, but runs as a reason, apparently admitted, for certain conduct to be pursued.

What has thus far been stated appears sufficiently satisfactory, yet if it be not deemed so by all, there remains another mode of solution. By referring to 1 Cor. IX. we find the apostle pursuing a line of argument, to support which and show, besides, that he is not advocating anything new, there is introduced, at ver. 9, the same Quotation as this passage begins with, and which he follows up with an interpretation, pointing out that it was written, not so much because of the care God takes of oxen, as to be a rule to man. Now, just in the same way may what is added here be regarded as an interpretation of the Quotation, thus making the verse be rendered: "For the Scripture saith, The ox treading thou shalt not muzzle"; and (not intended to add some new command, but as showing that the command given was not to be restricted to the ox treading, so that it may be nearly the same as: i. e.) "worthy is the workman of his hire"; or, and (if such be the command in the law concerning the treatment of an ox, surely much more may it be said of man) "worthy is the workman of his hire." Any one acquainted with the uses of *καὶ* will perceive that it can bear these meanings, and it may be left to every one to adopt which solution he pleases, or to find another for himself, which may be more satisfactory.

## TABLE C.I.o.

(1)

Matt. XV. 4fp.

[ὁ γὰρ θεὸς ἐνετείλατο  
λεγον] *τίμα τὸν πατέρα  
καὶ τὴν μητέρα,*

*ἐνετείλ. λεγ. cCEFGKLS  
UVX/Θ* tell fere omn fsyr.  
... BD 1.124. it vg et al vv  
Ptol Cyr Ir Hier *εἰπεν* (Gb') |  
ς post *πατ.* add σου cC\*\*KL  
MU etc. Ptol. Or<sup>2</sup> etc.

Exod. XX. 12.

*τίμα τὸν πατέρα σου, καὶ  
τὴν μητέρα σου,*

*μητέρα σου... om σου Alex.  
and several Fathers.*

Exod. XX. 12.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ

Deut. V. 16.

*τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα σου [ὅν τρόπον  
ἐνετείλατό σοι κύριος ὁ θεός  
σου]*

Deut. V. 16.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ  
כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ

[For God commanded,  
saying,] Honour thy father  
and mother.

Honour thy father and  
thy mother.

Honour thy father and  
thy mother.

In both Exod. and Deut. the LXX. follows the Heb. whilst Matt. has omitted the *σου*. Some read *σου* after *πατέρα*, (see above), whence it is suppliable after *μητέρα*. The case is the same as here, with the French and English idioms, of which the former corresponds with the Heb., and the latter with the New Test.; the one saying: *ton père et ta mère*, the other: "thy father and mother." If the reading in *ς*, which Tisch. has adopted in Ed. Sept. viz. *ὁ θεὸς ἐνετείλατο λέγων* be correct, the quotation will have been taken from Deut.; but if *ὁ θεὸς εἶπεν*, as Tisch. had read before, then Exod. will have been used.

(2)

Matt. XIX. 19fp.

*τίμα τὸν πατέρα καὶ τὴν  
μητέρα,*

*πατέρα cBC\*DEFGHKLM  
SUVA* al plus<sup>75</sup> vv m Or Ir  
Cyp ... *ς* add σου cC\*\* etc. vv  
pm Aug al.

Honour thy father and  
thy mother;

Exod. XX. 12.

*τίμα τὸν πατέρα σου, καὶ  
τὴν μητέρα σου,*

*μητ. σου... om σου Alex.  
and several Fathers.*

Exod. XX. 12.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ

Honour thy father and  
thy mother.

Honour thy father and  
thy mother.

If the reading in Alex. and several Fathers be followed for Exod., and *ς* (=Gb Sz) for Matt. viz. *τίμα τὸν πατέρα σου καὶ τὴν μητέρα*, "honour thy father and mother", then, the LXX. and Matt. agreeing would place the passage in Table D.I.o; and so may it be said of the above corresponding passage.

(3)

Matt. XXI. 13fp.

[Γέγραπται] Ὁ οἶκός μου  
οἶκος προσευχῆς κληθήσεται,  
Ὁ... D om

Is. LVI. 7.

ὁ γὰρ οἶκός μου οἶκος  
προσευχῆς κληθήσεται πᾶσι  
τοῖς ἐθνεσιν,

Is. LVI. 7.

כִּי בֵיתִי (בֵּית־הַפֶּלֶא)  
יִקְרָא (לְכָל־הָעַמִּים):

c) = 80 K. בֵּיתִי 17. 19 K.  
d) = 126 K. e) בֵּיתִי 1 K.

[It is written,] My house shall be called the house of prayer.

for my house shall be called a house of prayer for all nations.

for mine house shall be called an house of prayer for all peoples.

It need only be observed here that Matt. has not completed the Quotation, leaving out, as is seen, the last words: לְכָל-הָעַמִּים πᾶσι τοῖς ἔθνεσιν "for all peoples."

## (4)

Matt. XXII. 32.

[<sup>31</sup>οὐκ ἀνέγνωτε τὸ ῥηθὲν ὅτιν ἐπὶ τοῦ θεοῦ λέγοντες] <sup>32</sup>Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ ὁ θεὸς Ἰακώβ;

Exod. III. 6.

[καὶ εἶπεν] Ἐγὼ εἰμι ὁ θεὸς τοῦ πατρὸς σου, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαὰκ, καὶ θεὸς Ἰακώβ.

τον πατρ... των πατερων | θεος Αβρ. many MSS. as Alex. and editions have ὁ θεος (in each place).

Exod. III. 6.

וַיֹּאמֶר אֲנִי (יְהוָה) אֱלֹהֵי אֲבֹתָיִם אֱלֹהֵי אַבְרָהָם (יְהוָה) אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב:

y) 'א' א' = 109. 129 K. z) אֲבֹתָיִם S. a) 'א' S. 1. 69. 253 K. 606. 262. a p. R.

[<sup>31</sup>have ye not read that which was spoken unto you by God, saying,]<sup>32</sup> I am the God of Abraham, and the God of Isaac, and the God of Jacob?

[And He said] I am the God of thy father, the God of Abraham, and the God of Isaac, and the God of Jacob.

[And He said,] I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.

Here Matt. leaves out ὁ θεὸς τοῦ πατρὸς σου, "the God of thy father." For אֲבֹתָיִם the Samaritan reads אֲבֹתָיִם in the pl. "thy fathers." Also, he has prefixed the article ὁ to θεός which is not found in the LXX., unless the reading found in many MSS. and editions, as noted above, be adopted. Yet it cannot be said that he here departs from the original, since in Heb. "the article is regularly omitted before a substantive, whose application is limited by a following genitive." See Ges. Heb. Gr. § 108. 2.

## (5)

Mark X. 19lp.

τίμα τὸν πατέρα σου καὶ τὴν μητέρα.

σου . . . D Clem om | μητέρα cABDEGHKMSUVXF A al pler k l vg syr al Clem . . . CF 28. 124. 238 al<sup>10</sup> a b c f go cop syr add σου (Ln).

Exod. XX. 12.

τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου,

Om σου Alex. and several Fathers in μητ. σου.

Exod. XX. 12.

כָּבֵד אֶת-אֲבִיךָ וְאֶת-אִמְךָ

Deut. V. 16.

τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Deut. V. 16.

כָּבֵד אֶת-אֲבִיךָ וְאֶת-אִמְךָ

Honour thy father and mother.

Honour thy father and thy mother.

Honour thy father and thy mother.

See above Matt. XV. 4fp. XIX. 19fp. If Lachmann's text be used, this Quotation goes into Table A.s. As it is, it differs only in omitting the last σου "thy," as we do in English.

## (6)

Mark XII. 26.

Exod. III. 6.

Exod. III. 6.

[οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ  
Μωυσέως ἐπὶ τοῦ βύτου  
πῶς εἶπεν αὐτῷ ὁ θεὸς  
λέγων] Ἐγὼ ὁ θεὸς Ἀβραάμ,  
καὶ θεὸς Ἰσαὰκ, καὶ θεὸς  
Ἰακώβ;

θεος his cBD Or (B Or etc.  
post *Ego* alibi Or *ter* ὁ θ.)  
... ο θεος ιω. και ο θε ιαν  
cACEFGHKLSUVIΓA al ut  
vdtr om cop or<sup>2</sup>

[have ye not read in the  
book of Moses, how in the  
bush God spake unto him,  
saying,] I am the God of  
Abraham, and the God of  
Isaac, and the God of  
Jacob?

[καὶ εἶπεν] Ἐγὼ εἰμι ὁ  
θεὸς τοῦ πατρὸς σου, θεὸς  
Ἀβραάμ, καὶ θεὸς Ἰσαὰκ,  
καὶ θεὸς Ἰακώβ.

τον πατρ... των πατερων |  
θεος Αβρ... ο θεος (in each  
place) in many MSS. and edd.

[and he said,] I am the  
God of thy father, the God  
of Abraham, and the God  
of Isaac, and the God of  
Jacob.

וַיֹּאמֶר אֲנִי (אֱלֹהֵי) (אֲבִיךָ)  
אֱלֹהֵי אֲבִרְהָם (אֱלֹהֵי) יִצְחָק  
וְאֱלֹהֵי יַעֲקֹב:

y) 'א' 'א' = 109. 129 K.  
z) אֲבִרְהָם S. a) 'א' S. 1. 69.  
253 K. 606. 262. a p. R.

[And he said,] I am the  
God of thy father, the God  
of Abraham, the God of  
Isaac, and the God of Jacob.

Like Matt., Mark omits אֱלֹהֵי אֲבִיךָ ὁ θεὸς τοῦ πατρὸς σου "the  
God of thy father"; and by adopting the reading in *ς, ο θεος*, in the  
three places, he is brought to agree with Matt., though to differ from  
the LXX., yet not from the Heb. See above Matt. XXII. 32.

## (7)

Luke IV 10—11.

Ps. XC. 11—12.

Ps. XCI. 11—12.

[<sup>10</sup>γέγραπται γάρ] ὅτι  
τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖ-  
ται περὶ σοῦ τοῦ διαφυλάξαι  
σε, <sup>11</sup>καὶ ὅτι ἐπὶ χειρῶν  
ἀρουσίῃ σε, μὴ ποτε προσ-  
κόψῃς πρὸς λίθον τὸν πόδα  
σου.

11. DEFGHSUVI al longe  
pl vv pm Eus. Thph. Or int  
(non Or) om *οτι* (Gb<sup>90</sup>).

[<sup>10</sup>For it is written,] He  
shall give his angels charge  
over thee, to keep thee;  
<sup>11</sup>And in *their* hands they  
shall bear thee up, lest at  
any time thou dash thy  
foot against a stone.

<sup>11</sup>ὅτι τοῖς ἀγγέλοις αὐτοῦ  
ἐντελεῖται περὶ σοῦ τοῦ  
διαφυλάξαι σε ἐν πάσαις  
ταῖς ὁδοῖς σου. <sup>12</sup>ἐπὶ χει-  
ρῶν ἀρουσί σε, μὴ ποτε  
προσκόψῃς πρὸς λίθον τὸν  
πόδα σου.

ἐπιχειρ. One MS. adds *καὶ*  
before *ἐπι χειρ*.

<sup>11</sup>For he shall give charge  
unto his angels concern-  
ing thee, to keep thee in  
all thy ways. <sup>12</sup>In *their*  
hands they shall bear thee  
up, lest at any time thou  
dash thy foot against a  
stone.

<sup>11</sup>כִּי מַלְאָכָיו יַצְחִיךָ  
לְשִׁמְרָךְ כָּכָל- (יְרִיכָךְ)  
<sup>12</sup>עַל-כַּפֵּיָם יִשְׁאֲנֶךָ  
הַנּוֹף בְּאֶבֶן (יִרְגְּלֶךָ):

p) דרך 30. 92. 128 al K.  
q) דרך multi K.

<sup>11</sup>For he shall give his  
angels charge over thee,  
to keep thee in all thy  
ways. <sup>12</sup>They shall bear  
thee up in *their* hands,  
lest thou dash thy foot  
against a stone.

This is the same Quotation as is found in Matt. IV. 6, only Luke  
gives it more fully, leaving out, however, the essential part: ἐν πάσαις  
ταῖς ὁδοῖς σου "in all thy ways," and joining the verses by καὶ ὅτι  
"and that," or because. See Matt. for more remarks.

## (8)

Acts VII. 40.

Ποιήσον ἡμῖν θεοὺς οἱ  
προπορεύσονται ἡμῶν ὁ  
γὰρ Μωσὴς οὗτος, ὃς ἐξ-  
ήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου,  
οὐκ οἴδαμεν τί γέγονεν  
αὐτῷ.

Εο εξαγαγον | γεγονεν cD  
EH al ut vdr longe pl Chr  
Oec Thph. ... Lu *εγερετο*  
cABC al<sup>4</sup>.

Make us gods to go before  
us; for *as for* this Moses,  
which brought us out of  
the land of Egypt, we wot  
not what is become of him.

Exod. XXXII. 1 or 23.

ποιήσον ἡμῖν θεοὺς οἱ  
προπορεύσονται ἡμῶν ὁ  
γὰρ Μωσὴς οὗτος ὁ ἄν-  
θρωπος ὃς ἐξήγαγεν ἡμᾶς  
ἐκ γῆς Αἰγύπτου, οὐκ οἴδα-  
μεν τί γέγονεν αὐτῷ.

ανθρ. MS. Ox. & Ald Ed  
ανθρ | ex γ. *Αιγ*. Many MSS.  
read *ἐξ Αιγυπτου*, as Cod.  
Vat. does in v. 23. where  
Alex. has *ex γ. Αιγ*.

make us gods which shall  
go before us; for *as for*  
this Moses, the man that  
brought us out of the land  
of Egypt, we wot not what  
is become of him.

Exod. XXXII. 1 or 23.

עשה לנו אלהים אשר  
ילכו לפנינו בדרך משה  
(האיש אשר העלנו ממצר)  
מצרים לא ידענו מה  
היה לו

d) = 178 K. e) מצר 109 K.  
f) = 136 K.

make us gods, which  
shall go before us; for *as*  
*for* this Moses, the man  
that brought us up out of  
the land of Egypt, we wot  
not what is become of him.

The expression ὁ ἄνθρωπος "the man" is omitted in Acts, though found in the LXX. and the Heb. מֹשֶׁה, where it seems to be contrasted with "the gods", which Aaron was requested to make. There appears to be an antithetic parallelism in the verse: "*gods* which will walk in front of us," and "this Moses, *the man* who brought us up &c." where they keep out of view that he acted under the order of Jehovah. It was not necessary for Stephen to keep up the contrast, but he still retains the expression of contempt which they uttered: "for Moses, this (fellow), who &c."

## (9)

Rom. X. 5.

[Μωσὴς γὰρ γράφει...]  
οὗτοι οἱ ποιήσας αὐτὰ ἄνθρω-  
πος ζήσεται ἐν αὐτοῖς.

Gb<sup>o</sup> *αυτα* Ln [*αυτα*]: om  
cADE 6. 9. 47. 67\*\* vg Dam  
Ruf al (d\*\* e go cop Cassiod  
cam al<sup>2</sup> aeth *ταυτα* | FG f  
e g syr ar Chr Hil om *ανθρ*.  
| *εν αυτοις* ... Gb' Ln *εν*  
*αντη* cAB 17. 47. 80 vg d  
\*\*e go cop arm<sup>ven</sup> Dam  
Ruf al.

[For Moses describeth...]  
That the man which doeth  
those things shall live by  
them.

Lev. XVIII. 5.

ὃ ποιήσας αὐτὰ ἄνθρω-  
πος ζήσεται ἐν αὐτοῖς.

ἃ ... ὁ Compl. Ed | *αυτα* ...  
Alex om | Ald. Ed. as al.

which \*if a man do, he  
shall live in them.  
\* Gr. a man having done  
them.

Lev. XVIII. 5.

אשר יעשה<sup>d</sup> (אדם) האדם  
והי בהם

d) = 109. 178 K. = 95.  
e) = 80 K.

which if a man do, he  
shall live in them.

Paul differs from the Sept. only in omitting *ε* and writing *δ*. His form means: "The having-done-them man (i. e. the man who has done them) shall live in them." The Sept. says: "which, a man having done them, shall live in them", which comes near to the original, meaning literally: "which, the man shall do them, shall also live in them." Here

we have an instance of the idiomatic use of the third person of the verb, and also of the relative in the oblique case. אֲשֶׁר אֲנִי "which... them" = quae, acc. pl. See Ges. Heb. Gr. § 121. 1. "which the man shall do, then shall he live in them" = "which the man (that) shall do, shall also live in them," or "which (if) the man shall do, then shall he live in them." See Neh. IX. 29. Ezek. XX. 11.

## (10)

Rom. XV. 9.

[καθὼς γέγραπται] Διὰ  
τοῦτο ἐξομολογήσομαι σοι  
ἐν ἔθνεσιν καὶ τῷ ὀνόματι  
σου ψαλῶ.

εν εθν... al fere<sup>25</sup> vv pm  
Chr Pel Sedul add κυριε |  
DEGg ψα. τ. ο. σ.

[as it is written.] For this  
cause I will confess to thee  
among the Gentiles, and  
sing unto thy name.

Ps. XVII. 50.

διὰ τοῦτο ἐξομολογήσο-  
μαι σοι ἐν ἔθνεσιν, κύριε,  
καὶ τῷ ὀνόματι σου ψαλῶ.

For this cause I will con-  
fess to thee, O Lord, among  
the\*Gentiles, and will sing  
unto thy name.

\* Or, nations, or heathen.

Ps. XVIII. 50.

עַל-<sup>(בְּנוֹיִם)</sup> אֲדָרָךְ אֲדָרָךְ  
(יְהוָה אֱלֹהֵינוּ) אֲדָרָךְ

r) = 170 K. s) בְּנוֹיִם = 173 K.  
36. 37. 117. 156. 219. 245 K.  
t) אֲדָרָכְךָ 206 K. u) ה' אֱלֹהֵינוּ = 156.  
220. 245 K.

Therefore will I \*give  
thanks unto thee, O LORD,  
among the heathen, and  
sing praises unto thy name.

\* ¶ Or, confess.

This Quotation omits יְהוָה "O Jehovah", found in the Sept. κυριε "O Lord", which is noticeable, inasmuch as it shows that the confession among the Gentiles was not to be limited to God as Jehovah, — the peculiar title by which Israel knew him, — but to God as the God of the whole world — as the God of the Gentiles also. אֲדָרָךְ may seem to be incorrectly rendered by ἐξομολογήσομαι σοι; but, while it means also "to give thanks," "to celebrate", it signifies as well, "to profess or confess", the former proceeding from the latter, i. e. the acknowledgment (or confession) of benefits being naturally followed by thanksgiving and praise: and thus it is seen that the *prior* meaning is given in the version. The same passage is found in 2 Sam. (Sept. 2 Kings) XXII. 50 which reads κυρ. εν τοις εθν... Ald & Compl. Edd εθν. κυρ | εν τω ον... Ald & Compl. om εν.

## (11)

Gal. III. 12.

ὁ ποιήσας αὐτὰ ζήσεται  
ἐν αὐτοῖς.

ο ποι. αυτα cABCD\*FG 17.  
67.\* al vv pl pp <sup>67</sup> et <sup>lat</sup> m...  
s (= Gb Sz) add ανθρωπος  
cD\*\*\*EKLalplvg <sup>six</sup> syr<sup>h</sup> al  
Thdrt al | εν αυτ... FGg εν  
αυτω.

The man that doeth them  
shall live in them.

Lev. XVIII. 5.

ὁ ποιήσας αὐτὰ ἀνδρω-  
πος ζήσεται ἐν αὐτοῖς.

α... Compl. Ed. δ | αυτα  
... Alex. om | Ald Ed. as  
Vat.

which, \*if a man do, he  
shall live in them.

\* Gr. a man having done  
them.

Lev. XVIII. 5.

אֲשֶׁר (אֵלֶּיךָ) אֲתָם הָאֲדָמָה  
וְהִי בָרָם

d) = 109. 178 K. e) = 95.  
e) = 80 K.

which if a man do, he  
shall live in them.

It appears that, to the question, "(Who) shall live in them?" as connected with Gal. III. 12, the answer would be, "a man who doeth them", or, in other words, that "the man" is limited by "who doeth them." In the Sept. a prominency is given to the time, and, along with the Hebrew, to the statutes, each beginning "(as regards) which",  $\text{אשר} = \text{א}.$

For further remarks see Rom. X. 5 in this Table.

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## TABLE C.I.r.o.

(1)

Matt. XV. 4 lp.

[καὶ] Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

[and,] He that curseth father or mother, let him die the death.

Exod. XXI. 16.

ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσῃ θανάτῳ.

πατ. αὐτοῦ ἢ μητ. αὐτοῦ...  
om αὐτοῦ | θανάτῳ τελευτάτω VII. X. and many other MSS. & Ald. & Compl. Edd.

He that curseth his father or his mother \*shall die the death.

\* or, shall surely die.

Exod. XXI. 17.

וְקָלַל אָבִיו וְאִמּוֹ מוֹת יוֹמָת

And he that \*curseth his father, or his mother, shall surely be put to death.

\* or ¶ revileth.

Here Matt. omits the αὐτοῦ qualifying *πατέρα* and *μητέρα* in LXX. and Heb., and he renders the fut. מוֹת LXX. *τελευτήσῃ* by the imp. *τελευτάτω*. But, that this last need not be wondered at, is evident from this, that in the Heb. verses 12, 15, 16 and 17 end in the same form: מוֹת יוֹמָת, whereas in the LXX. verses 12 and 15 give: *θανάτῳ θανατούσθω*; ver. 17 for Heb. 16: *θανάτῳ τελευτάτω* and ver. 16 for Heb. 17, as above, *τελευτήσῃ θανάτῳ*. If, then, the verses 16 and 17 of the LXX. were transposed, to agree with the order of the Heb., excepting that the last part of each remained, Matthew's rendering would be found in the LXX. Says Gesenius in Heb. Gr. § 125. 3. c. The future "is also used for the imperative when the third person is required"; and thus Matt. is right in rendering מוֹת by *τελευτάτω*. The form מוֹת, standing *before* the finite form, adds, in general, an expression of *intensity* (See Ges. Heb. Gr. § 128. 3 a.): "let him certainly die."

(2)

Mark VII. 10lp.

[καὶ] Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω.

[and,] Whoso curseth father or mother, let him die the death.

Exod. XXI. 16.

ὁ κακολογῶν πατέρα αὐτοῦ ἢ μητέρα αὐτοῦ τελευτήσῃ θανάτῳ.

πατ. αὐτοῦ ἢ μητ. αὐτοῦ...  
om αὐτοῦ | θανάτῳ τελευτάτω in VII. X. & many other MSS. & Ald. & Compl. Edd.

He that curseth his father or his mother \*shall die the death.

\* or, shall surely die.

Exod. XXI. 17.

וְקָלַל אָבִיו וְאִמּוֹ מוֹת יוֹמָת

And he that \*curseth his father, or his mother, shall surely be put to death.

\* or ¶ revileth.

See Matt. XV. 4 lp above, with which Mark agrees, for any observations.

(3)

Luke II. 23.

[καθὼς γέγραπται ἐν νόμῳ κυρίου δεῖ] πᾶν ἄρσεν

Exod. XIII. 2.

Ἁγιάσον μοι πᾶν πρω-

Exod. XIII. 2.

קָדְשִׁי כָּל־זָכָר פֶּסַח  
(פֶּל־יָרֵם)

διανοίγον μήτραν ἅγιον τῷ  
κυρίῳ κληθήσεται.

τῷ κυρ. . . . Dom τῷ.

τότοκον πρωτόγενές δια-  
νοίγον πάσαν μήτραν.

πρωτ. και διαν. in Alex.  
και ανοιγ in Ald. Ed.

a) = 80. 111 K. 699 a p. R.

[(As it is written in the  
law of the Lord,] Every  
male that openeth the  
womb shall be called holy  
to the Lord.)

Sanctify to me every  
first-born, first-produced,  
opening every womb.

Sanctify unto me all  
the first-born, whatsoever  
openeth the womb.

In Luke, we have a result stated: "every male opening the womb shall be called holy to the Lord", or, as we call things by names designating what they are, or at least what they seem to be, "shall be holy to the Lord." Now, if we look upon the original as expressing what produces this result, viz. "make holy for me (i. e. for the Lord, who is giving the command) every male first-born, the fissure (i. e. the breaker forth, [the abstract being put for the concrete]) of every womb", we shall find the two entirely coincident. In the original, it is given as a command; hence the imperative form: קדש-לי "Sanctify to me," but in Luke, it takes the affirmative form, from the connection in which it is found: ἅγιον τῷ κυρίῳ κληθήσεται "holy to the Lord shall be called," = shall be.

Again, whilst in Exod. a greater number of terms is used in describing the consecrated than in Luke, e. g. בְּבֹר "first-born male," Luke having only: ἄρσεν "male," which is expressed in the form of the Heb.; and כָּל-רֶחֶם "every womb", whilst Luke has μήτραν "womb"—it is nevertheless apparent that their words convey a statement of the same fact, viewed by both prospectively, but by the one as an act, by the other as a result.

(4)\*

Luke XIX. 46 fp.

[Γέγραπται] Καὶ ἔσται  
ὁ οἶκος μου οἶκος προσ-  
ευχῆς.

Kai estai etc. eBLR al<sup>s</sup> c  
cop arm Or . . . s Ln στι (στι  
cACDKM al pm vv . . . s om)  
ο οἶκος μου οἶκ. προσ. εστιν  
(C\*\* al pauc κληθήσεται).  
cACDEGHKMSUVIΛA etc.

[It is written,] My house  
is the house of prayer.

Is. LVI. 7.

ὁ γὰρ οἶκος μου οἶκος  
προσευχῆς κληθήσεται πᾶσι  
τοῖς ἔθνεσιν.

for my house shall be  
called a house of prayer  
\*for all nations.

\* or, by.

Is. LVI. 7.

כִּי בֵיתִי (בֵּית-הַתְּפִלָּה)  
יִקְרָא (לְכָל-הָעַמִּים):

e) 80 K. בתי 17. 19 K.  
d) = 126 K. e) בתי 1 K.

for mine house shall be  
called an house of prayer  
for all people.

Like Matt. Luke omits the last words πᾶσι τοῖς ἔθνεσιν, "for or by all nations." Also, instead of rendering יִקְרָא by κληθήσεται "shall be called", he says ἔσται "shall be;" and yet there is no difference, properly so called, since men and things are called, or at least, should be called, that which they are, or at least, seem to be. And

hence "my house shall be called", because it is; or "my house shall be", (or "is" *εστιν* as another reading gives it), and hence, shall be called "a house of prayer", present no variance, both looking to the future, and the latter being the foundation of the former.

## (5)

John VIII. 17.

Deut. XIX. 15.

Deut. XIX. 15.

[καὶ ἐν τῷ νόμῳ δὲ τῷ  
ὑμετέρῳ γέγραπται] ὅτι δύο  
ἀνθρώπων ἡ μαρτυρία ἀλη-  
θὴς ἐστίν.

ἐπὶ στόματος δύο μαρ-  
τύρων καὶ ἐπὶ στόματος  
τριῶν μαρτύρων στήσεται  
πάν ῥῆμα.

στήσεται . . . σταθῆσεται  
VII. X. XI. and many other  
MSS; also Ald. Compl. Edd.

על-פיו (י) שני עדים או  
(על-פיו של ששה-עדים וקום)  
דבר:

h) שם 18. 69. et al<sup>9</sup>) = י ב  
16. 69. 109 K. 872; 529. 656  
a p. R.

[It is also written in  
your law,] that the testi-  
mony of two men is true.

at the mouth of two  
witnesses, or at the mouth  
of three witnesses, shall  
every word be established.

at the mouth of two  
witnesses, or at the mouth  
of three witnesses, shall  
the matter be established.

The passage, to which we have referred this Quotation, states that "at the mouth of two witnesses, or at the mouth of three witnesses, a matter shall stand." Now "at the mouth of a witness" is the same as "upon the testimony of an individual": and it will be admitted that a matter could never stand—stand firm or be established, unless the testimony concerning it were true. This is just what John states: *δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν* "the testimony of two men is true." When two individuals give the *same* evidence concerning a matter of fact, without concert, we have a proof, as it were, of the *truth* of that evidence, and inferentially of the *reality* of the matter evidenced. The Evangelist reaches the former result, Moses carries it onward to the latter, so that both make mention of the same thing, but at different degrees of progress.

## (6)

Acts I. 20 fp.

Acts LXVIII. 26.

Ps. LXIX. 26.

[γέγραπται γὰρ ἐν βιβλῳ  
ψαλμῶν] Γενηθήτω ἡ ἐπαυ-  
λις αὐτοῦ ἐρημος καὶ μὴ  
ἔστω ὁ κατοικῶν ἐν αὐτῇ.

αυτου pr . . . al m vg (non  
am demid al) d\* aeth arm  
αυτων.] εστω . . . D\*η.

[For it is written in the  
book of Psalms,] Let his  
habitation be desolate, and  
let no man dwell therein.

γενηθήτω ἡ ἐπαυλις αὐ-  
τῶν ἡρημωμένη, καὶ ἐν τοῖς  
σκηνώμασιν αὐτῶν μὴ ἔστω  
ὁ κατοικῶν.

Let their habitation be  
made desolate, and let  
there be no dweller in  
their tents.

פְּתָחֵם (י) שְׁמָהּ  
בְּאֵתְלֵיהֶם אֵין יוֹשֵׁב:

p) יי 121 K. q) שְׁמָהּ 97  
a p. K. r) ש' 73. 97. 133;  
38 a p. K. 640 a p. R.

Let \*their habitation be  
desolate, and †let none  
dwell in their tents.

\*[Heb. their palace †[Heb.  
Let there not be a dweller.

עָרְבָה in the LXX. ἡ ἐπαυλις αὐτῶν "their habitation" becomes

in Acts ἡ ἐπαυλις αὐτοῦ "his habitation", the psalmist predicating in the plural of his enemies what is applied in Acts to one person. Also, instead of אֲבוֹתָיִךָ in the LXX ἐν τοῖς σκηνώμασιν αὐτῶν "in their tents", it is said: ἐν αὐτῇ "in it", i. e. ἐν τῇ ἐπαυλει αὐτοῦ which, of course, amounts to the same thing.

## (7)

Acts VII. 32.

[<sup>31</sup>ἔγενετο φωνὴ κυρίου]  
<sup>32</sup>Εγὼ ὁ θεὸς τῶν πατέρων  
 σου, ὁ θεὸς Ἀβραάμ, καὶ  
 Ἰσαάκ καὶ Ἰακώβ.

Exod. III. 6.

Ἐγὼ εἰμι ὁ θεὸς τοῦ πα-  
 τρός σου, θεὸς Ἀβραάμ καὶ  
 θεὸς Ἰσαάκ καὶ θεὸς Ἰακώβ.

ver. 15.

κύριος ὁ θεὸς τῶν πα-  
 τέρων ἡμῶν, θεὸς Ἀβραάμ  
 καὶ θεὸς Ἰσαάκ καὶ θεὸς  
 Ἰακώβ. ver. 16.

6. Alex. ο θεος Ἀβρααμ.  
 15. τ. πατ. υμων. Alex.  
 MS. et Compl. Ed.

Exod. III. 6.

אֲנִי הוֹדֵי (אֲבֹתֶיךָ) אֱלֹהֵי  
 אֲבֹתֶיךָ (אֲבֹתֶיךָ) יִצְחָק  
 וְאֱלֹהֵי יַעֲקֹב

ver. 15.

יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ אֱלֹהֵי  
 אֲבֹתֶיךָ אֱלֹהֵי יִצְחָק וְאֱלֹהֵי  
 יַעֲקֹב  
 See also ver. 16.

6. y) א' א' = 109. 129 K.  
 2) אֲבוֹתֶיךָ S. a) א' S. 1. 69.  
 253 K. 606. 262 a p. R.

CH \*εγω (Ev g[non am] add  
 εμνη) θεος | ο θεος sec... C  
 om δ | ιω. (CD ισαα) x. ιακ.  
 cABC al<sup>5</sup> vg ms Syr utr cop  
 sah arm ... ς ο θεος ιω. x. ο  
 θεος ιακ. cD (bis om δ) EH  
 al pl aeth arr al Thph. al.

[<sup>31</sup>the voice of the Lord  
 came unto him.] <sup>32</sup>Saying,  
 I am the God of thy fathers,  
 the God of Abraham, and  
 the God of Isaac, and the  
 God of Jacob.

<sup>6</sup>I am the God of thy  
 father, the God of Abraham,  
 and the God of Isaac, and  
 the God of Jacob.

<sup>15</sup>The LORD, the God of our  
 fathers, God of Abraham  
 and God of Isaac and God  
 of Jacob

I am the God of thy father,  
 the God of Abraham, the  
 God of Isaac, and the God  
 of Jacob.

<sup>15</sup>The LORD, God of your fa-  
 thers, the God of Abraham,  
 the God of Isaac, and the  
 God of Jacob

The substantive verb is left out in Acts VII. 32, whereby it conforms to the Heb. which, however, includes it in the pronoun. Instead of אֲבֹתֶיךָ "of thy father" τοῦ πατρός σου, it is read plurally τῶν πατέρων σου "of thy fathers", i. e. Hebraically, "of thy forefathers or ancestors," who are presently mentioned. In Acts, they are reviewed collectively, the three as fathers; Moses views them individually, each as a father. Compare verses 15 and 16, where we read it plurally אֲבוֹתֶיךָ τῶν πατέρων ὑμῶν (or ἡμῶν) "of your (or our) fathers", in which the addressed are viewed plurally of course. ὁ θεός "God" is read before Ἀβραάμ only, but it can be readily supplied before the others.

## (8)

Acts XIII. 34.

[οὕτως εἰρηκεν οὗτος] δώσω  
 ὑμῖν τὰ ὅσια Δαυὶδ τὰ  
 πιστά.

Is. LV. 3.

καὶ διαθήσομαι ὑμῖν δια-  
 θήκην αἰώνιον, τὰ ὅσια  
 Δαυὶδ τὰ πιστά.

Is LV. 3.

וְאֶתְּתָהּ (לָכֶם) בְּרִית  
 עוֹלָם חֲסִידֵי דָוִד הַנֶּאֱמָנִים

n) לָכֶם 72. 80. 151; 93 et f.  
 1 a p. K. o) = 80 K.

[he said on this wise,] I will give you the sure mercies of David.

\* τὰ ὅσια the holy or just things.

And I will make an everlasting covenant with you, the sure mercies of David.

\* τὰ ὅσια the Sept. both here and in many other places, uses to translate יְרֻסָּה prop. *mercies*.

And I will make an everlasting covenant with you, even the sure mercies of David.

Of the original "I will make with you an everlasting covenant", which covenant concerned "the sure mercies of David", i. e. the perpetual benefits conferred on him, Paul in his address has the latter part only in view; and as the idea of the covenant was therewith connected, though not expressed, he states the certainty of their reception in *δωσω ὑμιν* "I will give you." When Jehovah has offered a covenant to his people, they may, on agreeing thereto, depend on receiving the promised benefits; and it is evidently with this object in view that Paul alters the form of expression from "making a covenant" to "bestowing the promises."

## (9)

2 Cor. VI. 16.

[καθὼς εἶπεν ὁ θεός] ὅτι ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός καὶ αὐτοὶ ἔσονται μοι λαός.

αὐτων... FG g cop sl<sup>ms</sup> Or<sup>2</sup> Chr Hil<sup>1</sup> αὐτοῖς (Chr Hil<sup>1</sup> Sl<sup>ms</sup> pergunt εἰς θεον) | μοι cDEFGKL al ut ydtr fere omni v ut ydtr omni Clem Or (Chr μοι εἰς λαον) al pp<sup>lat</sup> ... Ln μου CBC 17. 37. Dam.

[as GOD hath said,] I will dwell in them, and walk in them; and I will be their GOD, and they shall be my people.

Lev. XXVI. 11—12.

<sup>11</sup>καὶ θήσω τὴν σκηνήν μου ἐν ὑμῖν, ... <sup>12</sup>καὶ ἐμπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς ἔσεσθε μοι λαός.

11. σκην. ita MS. Sar. et Compl. Ed. at MS. Alex. et Ald. Ed. διασκηνην | ἐν ὑμῖν One MS. μεθ' ὑμῶν | μοι ... Alex. MS. μου Compl. Ed. μοι εἰς λαον.

Ezek. XXXVII. 27.

καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς καὶ ἔσομαι αὐτοῖς θεός, καὶ αὐτοὶ μου ἔσονται λαός.

αὐτοῖς εἰς θεον Alex. MS. ... αὐτοὶ εἰσὶν. μοι λαός Alex. MS. Ald. Ed.

<sup>11</sup>And I will set my tabernacle among you: <sup>12</sup>and I will walk among you, and I will be your GOD, and ye shall be unto me a people.

<sup>27</sup>And my tabernacle shall be among them, and I will be to them a GOD, and they shall be my people.

Lev. XXVI. 11—12.

וְנָתַתִּי מִשְׁכְּנִי בְּתוֹכְכֶם <sup>11</sup>  
וְהֵחָלַפְתִּי בְּתוֹכְכֶם <sup>12</sup>...  
וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תְּהִיוּ לִּי לְעָם

d) = 129 K.

Ezek. XXXVII. 27.

וְהָיָה מִשְׁכְּנִי (עַל הֶם)  
וְהָיִיתִי לָהֶם לֵאלֹהִים וְהֵפָּה  
וְהָיוּ לִי לְעָם

u) בתוכם 107 K.

<sup>11</sup>And I will set my tabernacle among you: <sup>12</sup>And I will walk among you, and will be your GOD, and ye shall be my people.

<sup>27</sup>My tabernacle also shall be with them; yea, I will be their GOD, and they shall be my people.

The apostle, in making this Quotation, has slightly altered it from the original in Lev. XXVI. 11—12. He has changed the pronouns from the second to the third person (*αὐτοῖς*, *αὐτῶν* and *αὐτοὶ* for *ὑμῖν*, *ὑμῶν* and *ὑμεῖς*) in order to adapt it to the *oratio obliqua*, and

reads *ἐνοικήσω* "I will dwell" instead of *נִתְּחַי מִשְׁכָּנִי* "I will set my tabernacle", which variation, however, founded on the difference of a nomadic from a settled life, is easily explained by knowing that, whenever a nomade fixes his tent anywhere, there he for that time is said to dwell, and that the Israelites were of this description — wilderness wanderers — at the time when the original was delivered, whereas Paul's idea refers it to a fixedness of habitation — to that land whither the Lord was guiding them, and which He had promised to give them. He also omits *ἐν ὑμῖν* "among you" or rather, as he would have read it, *ἐν αὐτοῖς* "among them", after *ἐμπεριπατήσω* "I will walk about in (or among)", since it may easily be supplied from the preceding words.

The latter part of the passage in Ezek. agrees with Paul's words, so far as the person is concerned, it being there the third also. But the former part differs, giving *ἔσται ἡ κατασκηνοῦσός μου* "my tabernacle shall be" (literally rendering the Hebrew), instead of *ἐνοικήσω* "I will dwell", though truly the sense is the same. However, the next clause is left out or rather not found there, viz. *ἐμπεριπατήσω* "I will walk about in", so that, on the whole, it may be said to have been taken from Lev., while the passage in Ezek. shows the propriety of the altered forms.

## (10)

Gal. III. 8.

[προῖδοῦσα δὲ ἡ γραφή...  
προσηγγέλισται τῷ Ἀβρα-  
ᾶμ] ὅτι ἐνευλογηθήσονται  
ἐν σοὶ πάντα τὰ ἔθνη.

*εὐελογ.* cABCDEKL al pl  
ppm...s<sup>e</sup> (non Gb Sz) *εὐλογ.*  
cFG al mu Chr Thph.

[And the Scripture, fore-  
seeing ... preached before  
the gospel unto Abraham,  
saying.] In thee shall all  
nations be blessed.

Gen. XII. 3.

καὶ ἐνευλογηθήσονται ἐν  
σοὶ πάσαι αἱ φυλαὶ τῆς γῆς.  
εὐλογηθήσονται Alex. MS.  
Compl. Ed. at *εὐεὐλ.* in MS.  
Ox. et Ald. Ed.

Gen. XVIII. 18.

καὶ ἐνευλογηθήσονται ἐν  
αὐτῷ πάντα τὰ ἔθνη τῆς γῆς.

XII. 3.

and in thee shall all the  
tribes of the earth be  
blessed.

XVIII. 18.

and all the nations of  
the earth shall be blessed  
in him.

Gen. XII. 3.

וְנִבְרַכְּךָ בְּכָל מִשְׁפָּחָה  
הָאֲדָמָה

Gen. XVIII. 18.

וְנִבְרַכְּךָ בְּכָל (נְזוּי) הָאֲרָץ  
d) נ"ה S.

XII. 3.

and in thee shall all fam-  
ilies of the earth be blessed.

XVIII. 18.

and all the nations of  
the earth shall be blessed  
in him.

This Quotation is generally referred to Gen. XII. 3, which ends with *בְּכָל מִשְׁפָּחָה הָאֲדָמָה* "all families of the earth", in the Sept. *πᾶσαι αἱ φυλαὶ τῆς γῆς* "all the tribes of the earth", Galatians reading *πάντα τὰ ἔθνη* "all the nations." In Gen. it would appear as if the collective units of humanity formed one vast nation, whose territory was the earth, and which was divided into "tribes" or "clans," whilst Gal. would represent the earth's inhabitants as separated into several

"peoples" or "nations". Such being the variations, we might look for the original in Gen. XVIII. 18, where we meet with the same words as in Gal., except that they are spoken, not personally to ("you") but objectively of ("him") Abraham. Perhaps the best way would be to consider it a combination of the two, seeing that they both contain the same idea, and that it is referable to each. And such an opinion is more likely to be formed, since כל נְאֻמֵי הָאָרֶץ "all nations of the earth" is read in all the other places viz. Gen. XXII. 18; XXVI. 4; in the Sept. πάντα τὰ ἔθνη τῆς γῆς; and had קְשָׁטָהּ "tribes" been introduced, it might have been limited to "the tribes of the land", i. e. to the Hebrews.

## (11)

1 Pet. II. 9.

ὑμεῖς δὲ — βασιλεῖον  
ἱεράτευμα, ἔθνος ἅγιον.

Exod. XIX. 6.

ὑμεῖς δὲ ἔσεσθε μοι βα-  
σιλεῖον ἱεράτευμα καὶ ἔθνος  
ἅγιον.

Exod. XIX. 6.

וְאַתֶּם (תְּהִי־לִי) מְלָכָה  
כֹּהֲנִים וְגוֹי קָדוֹשׁ

\*) = 157 K.

But ye *are* — a royal  
priesthood, an holy nation.

And ye shall be unto me  
a royal priesthood, and a  
holy nation.

And ye shall be unto me  
a kingdom of priests, and  
an holy nation.

It is obvious that 1 Pet. II. 9 is partly taken from Exod. XIX. 6, as we read its second and third appellations therein; and its last appellation λαός εἰς περιποίησιν "a peculiar people" may have a reference to that in verse 5, as they have at least the same fundamental idea. The title γένος ἐκλεκτόν "chosen generation" may be gathered from various portions of Scripture, as that by which the Israelites were known. Indeed their whole history is founded on the idea of their being selected from among the other nations of the earth to be the Lord's. See Deut. VII. 6; XIV. 2; XXVI. 18. Peter applies to Christians names which were primarily applicable to the Hebrew people only, inasmuch as the Jews were but the type of Christians, the antitype.

## TABLE C.I.a.

(1)

Matt. XIX. 4.	Gen. I. 27.	Gen. I. 27.
[Ὁὐκ ἀνέγνωτε ὅτι] ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;	ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.	וַיִּבְרָא יְהוָה אֱדָם וְנִשְׁמָה בְּרָא אָדָם וְנָקְבָה
B 1. 22. 33. 124. (cop sah) Or <sup>2</sup> Tit Ath Meth ο ποιῶν   E al pauc Or <sup>1</sup> ἀρρεν   D* θῆλυν.	Gen. V. 2.	Gen. V. 2.
[Have ye not read, that] he which made them at the beginning made them male and female.	ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.	וַיִּבְרָא יְהוָה אֱדָם וְנִשְׁמָה בְּרָא אָדָם וְנָקְבָה
	male and female made he them.	male and female created he them.

Here it is only the last words that are quoted, the subject viz. ὁ ποιήσας, "the Maker", and the time ἀπ' ἀρχῆς "from the beginning" being necessarily additional, to mark the who? and the when? In the original, the latter is not needed, since the record is telling what ἐν ἀρχῇ "in the beginning" God did, and the former is supplied in the preceding context by ὁ Θεός.

The Heb. בָּרָא is rendered by ἐποίησεν "he made." Some might have expected another verb, conveying the idea of "creating"; yet the LXX. rightly used ποιεῖν, since בָּרָא says nothing about "forming out of nothing." Paul in his address to the Athenians employs the same word, Acts XVII. 24 ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ "God who made the world and all things in it."

(2)

Mark X. 6.	Gen. I. 27.	Gen. I. 27.
ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.	ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.	וַיִּבְרָא יְהוָה אֱדָם וְנִשְׁמָה בְּרָא אָדָם וְנָקְבָה
D al <sup>2</sup> b f ff <sup>2</sup> syr pers <sup>p</sup> om κτίσεως   D al vv m om αὐ- τους   ε in f. add ο Θεός, In [ο θ.] cADEFHGHKMSUVXI al pler.	Gen. V. 2.	Gen. V. 2.
But from the beginning of the creation GOD made them male and female.	ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.	וַיִּבְרָא יְהוָה אֱדָם וְנִשְׁמָה בְּרָא אָדָם וְנָקְבָה
	male and female made He them.	male and female created He them.

For remarks see above Matt. XIX. 4, from which, however, Mark slightly differs, "but not in the words found in the Old Test. Instead of saying with Matt. ἀπ' ἀρχῆς "at the beginning", he says ἀπὸ δὲ ἀρχῆς κτίσεως "from the beginning of the creation", where the last word κτίσεως is additional, more strictly defining the beginning by telling of what. Also Matt. begins with ὁ ποιήσας "he who made", which Mark omits to express, unless the reading ὁ Θεός be adopted, as noted above.



(3)

John XIII. 18.

Ps. XL. 10.

Ps. XLI. 10.

[ὅτι ἡ γράφη πληρωθῆ] Ὁ  
 τρώγων μετ' ἐμοῦ τὸν ἄρτον  
 ἐπάρεσσεν ἐπ' ἐμὲ τὴν πτέρυν  
 αὐτοῦ.

ὁ ἐσθίων ἄρτους μου  
 ἐμεγάλυνεν ἐπ' ἐμὲ πτερυγί-  
 ον.

אוכל (לחמי הגדיל עלי  
 :עקב)

μετ' ἐμου (Or<sup>2</sup>) .. BCL all  
 tol Or<sup>3</sup> Cyr (comm) μου [ AU  
 1. ἐπαρεσεν.

k) 38 K. l) עקב 80 K.

[that the scripture may  
 be fulfilled,] He that eateth  
 bread with me hath lifted  
 up his heel against me.

he that eateth my \*bread,  
 †lifted up *his* heel against  
 me.

\*Gr. loaves. †Gr. magnified.

[he] which did eat of  
 my bread, hath \*lifted up  
*his* heel against me.

\* ¶ Heb. magnified.

This passage has evidently not been cited from the LXX, as it has scarcely one word the same as those found there; nor from the Heb. has it been translated, which is literally and even radically rendered in the LXX. both being "who eateth my bread hath made great upon me *his* heel." Now the expression "hath made great upon me" is the same as "hath made high upon me" i. e. "hath lifted up upon (or against) me"; and hence עלי הגדיל will bear to be rendered ἐπάρεσσεν ἐπ' ἐμέ. "To eat one's bread", and "to eat bread with one" may be supposed to be somewhat different, the former denoting, to belong to one's household and be supported by him, the latter, to enjoy his friendship, of which eating together is among Orientals a proof. Now, this latter form is that which John uses, and the above may be considered the idea he intended to be conveyed, which we unquestionably find in the Ps. also, as the first line of the stanza reads: כו ים-איש שלומי אש-יבטחתי בו "yea my peace-man, in whom I confided". John means to state that Judas, of whom it is spoken, had been admitted to all the privileges of friendship and had partaken of the usual evidences of affection. And, though there is no doubt about the ultimate meaning of the figurative language employed to express the return which he made for this kindness, viz. that Judas proved himself ungrateful and base in inflicting an injury on one who had made him a friend, and which he aggravated by doing it under the mask of pretended friendship, yet there is a difficulty in seeing from what the figure is taken. The Heb. and LXX. as shown above, read "hath made great", which John expresses by "hath lifted up"; and Suidas says that this figure is taken from those who are running in a race, when one attempts to trip the other up, and make him fall. But some suppose the expression to mean: to lay *snares* for one; others: to kick or injure a man after he is cast down. The latter idea, that of kicking, appears to us the probable one, yet not at a person cast down, that is, trampling upon him, but simply calcitrating, as a horse would do.



[and so it is written,] The first man Adam was made a living soul.

and the man \*became a living soul.

\* Or was made.

and \*man became a living soul.

\* Properly *the* man.

Here we have two additional words, the one *πρωτος* "first" limiting it to which of men; the other *Αδαμ* "Adam" calling him by the name by which he was well known, and probably also in contrast to the "Adam", mentioned in the next part of the verse, and named *ὁ ἔσχατος* "the last" i. e. Christ, who was the founder of the spiritual race,—the pneumatic—as Adam was the head of the physical beings—the psychic.

## (6)

Heb. IV. 4.

Gen. II. 2.

Gen. II. 2.

[εἰρηπην γὰρ πον περὶ τῆς ἑβδόμης οὐτως] Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

καὶ κατέπαυσεν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלָאכְתּוֹ

A om *en* (om al<sup>2</sup> Chr) τ. η. τη εβδ.

Many MSS. read κατέπαυσεν ὁ θεός, and still more insert *en* as in Compl. Ed. | MS. Ox. om αὐτοῦ.

b) = 81. 474 K.

[For he spoke in a certain place of the seventh day on this wise,] And GOD did rest the seventh day from all his works.

and he rested on the seventh day from all his works.

and he rested on the seventh day from all his work.

There is here the insertion of *ὁ θεός*, which is evidently transferred from the beginning of the verse *καὶ συνετέλεσεν ὁ θεός* and added here as the subject. Some as Dr. Davidson (See Sac. Herm. p. 432 and Introd. to Old Test. where he notes, "This is from the Greek, with some slight changes") refer this Quotation to Gen. II. 3, which would bring it under Table C.I.a.; but it is decidedly preferable to refer it to ver. 2, from which it differs only by adding *ὁ θεός*.

## (7)

Heb. XII. 21.

Deut. IX. 19.

Deut. IX. 19.

[Μωσῆς εἶπεν] Ἐκφοβός εἰμι καὶ ἔντρομος.

καὶ ἔκφοβός εἰμι.

כִּי יִרְאֵי

al fere<sup>10</sup> pp aliq *εμφοβ.* (M. *εμφ.*) | D\* *εκτρομ.*

[Moses said,] I exceedingly fear and quake.

and I was greatly terrified.

For I was afraid.

The last expression in this Quotation, viz *ἐντρομος* seems to be additional, as the original has only "I was afraid of (turned aside from) the face of the anger and wrath &c." but it is so natural, "trembling" being the attendant of "fear", that it is allowable.

## TABLE C.I.r.a.

(1)

Matt. XI. 10.

Mal. III. 1.

Mal. III. 1.

[οὗτος γὰρ ἐστὶν περὶ οὗ  
 γέγραπται] Ἰδοὺ ἐγὼ ἀπο-  
 στέλλω τὸν ἄγγελόν μου  
 πρὸ προσώπου σου, καὶ  
 κατασκευάσει τὴν ὁδὸν σου  
 ἔμπροσθέν σου.

In [εγω]..om Z c ff g<sup>2</sup> Amb|  
 X al pauc αποστελω | και  
 κατασκ. c P cop syr<sup>p</sup> a b c  
 Chr<sup>2</sup> (cf Matthaei ad h. l.)  
 Amb<sup>1</sup> Hier . . . ος κατασκ.  
 C B C D E F G K L M S U V X A etc.

[For this is he, of whom  
 it is written,] Behold, I  
 send my messenger before  
 thy face, which shall pre-  
 pare thy way before thee.

Ἰδοὺ ἐξαποστέλλω τὸν  
 ἄγγελόν μου, καὶ ἐπιβλέψε-  
 ται ὁδὸν πρὸ προσώπου  
 μου.

MS. Alex. et Compl. Ed.  
 εγω εξαπ. MS. Barb et Ald.  
 Ed. εξαποστελω Cyr εγω  
 αποστελω | και επιβλ. οδ. . .  
 οστις ετοιμάσει οδον Compl.  
 Ed.

Behold, I send forth my  
 messenger, and he shall  
 survey the way before my  
 face.

ה'נני שלח (מלאכי)  
 ויפנה דרך לפני

a) מלאך הנה אנני 597 K. b) מלאך  
 597 K. מלאכים 327 K. c) כי  
 יפנה 612 K.

Behold, I will send my  
 messenger, and he shall  
 prepare the way \*before me.  
 \*or, rather, before my face.

This Quotation is found in each of the three first evangelists, who agree in giving it in nearly the same words, and differ each from the LXX. with whose version, in which the Heb. may be said to be correctly rendered, they have little in common. "We are of opinion" says Dr. Davidson "that the Hebrew text was followed, though not implicitly. The chief difference between the citation and its original in the Old Testament is the change of person from the first to the second. In this respect it is at variance both with the Hebrew and the Septuagint". Sac. Herm. p. 344. He elsewhere (p. 457) says: "The present Hebrew and Septuagint are here conformable to each other, while they differ from the evangelists. Some have therefore concluded that the Hebrew was early corrupted and the Greek adjusted to it. So Drs. Randolph and H. Owen." Although we would have the testimony of three evangelists against Malachi in the Heb. and the Greek version, we should not feel ourselves entitled to come to such a conclusion, until the failure of all the means in our power of reconciling them; and such we must believe to have been the condition of those who admit corruption.

In the New Testament πρὸ προσώπου σου is added after τὸν ἄγγελόν μου; וְיִפְנֶה in being rendered by τὴν ὁδὸν σου, has the corresponding addition of σου; and ἔμπροσθέν σου seems to correspond with וְיִפְנֶה, except in the change of person from first to second. Yet, we are of opinion that וְיִפְנֶה in Malachi and ἔμπροσθεν σου in Matt. are not correspondent, but that Matt. has altered the place and pronoun of the former, and added the latter, which, though apparently almost a repetition, yet includes the accessory idea of advancement. But, how

shall we account for the changing of: "before my face", into: "before thy face", and thus reconcile the two corresponding phrases? Shall we, as some do, assert that לפני was once לפניך and προσώπου μου in the LXX. προσώπου σου? I think we should not, as there are no various readings in the Heb. or LXX. to support such an assertion; more especially as, by attending to the speakers and the addressed, the variations may be harmonized. It is admitted that John the Baptist is spoken of by τὸν ἄγγελόν μου. Now, in Malachi, the Godhead, of which Christ the Son is a person, declares through the prophet to the Hebrews: "he shall prepare a way before my face", or in other words: before the Messiah acting in my name. See Exod. XXIII. 21. But, in the New Testament, the Father-GOD is represented addressing the Son-GOD in these words: "Behold I send my messenger before thy face." Thus the Evangelists report the conversation between the Father and the Son, with regard to the appointment of the messenger, whereas the prophet communicates it to the people, as if delivered by the triune equal Godhead. The two expressions are thus found to be not inconsistent, as they amount in meaning to the same thing, differing only in representation.

## (2)

Mark I. 2.

Mal. III. 1.

Mal. III. 1.

[καθὼς γέγραπται ἐν τῷ  
Ἠσαῖα τῷ προφήτῃ] Ἰδοὺ  
ἀποστέλλω τὸν ἄγγελόν μου  
πρὸ προσώπου σου, ὃς κα-  
τασκευάσει τὴν ὁδὸν σου.

εν τω(D al om τω) ης. τω  
πρ. cBDL al<sup>25</sup> fere vg itsyr  
hrs cop ar<sup>6</sup> go Ir gr (Ir<sup>2</sup> lat.  
ε. τοις προφ.) Or<sup>4</sup> PorphEus  
al m...s (Gb<sup>1</sup>) εν τοις προ-  
φηταις cAEFG\*\*HKMPSU  
VI al longe pl...cd<sup>1</sup> εν τω  
προφητη...tol \*plane om [  
ιδου CBD al am ing it Ir Aug  
al...s ιδου εγω c ut sup. | s  
(= Gb Sz) in f. add εμπρο-  
σθεν σου.

[As it is written in the  
prophets.] Behold, I send  
my messenger before thy  
face, which shall prepare  
thy way before thee.

Ἰδοὺ ἐξαποστέλλω τὸν  
ἄγγελόν μου, καὶ ἐπιβλέψε-  
ται ὁδὸν πρὸ προσώπου  
μου.

MS. Alex. et Compl. Ed.  
εγω εξαπ. MS. Barb et Ald.  
Ed. εξαποστελω Cyr εγω  
αποστελω | και επιβλ. οδ...  
δοτις ετοιμασει οδον Compl.  
Ed.

Behold I send forth my  
messenger, and he shall  
survey the way before my  
face.

(<sup>a</sup>) הִנְנִי שְׁלִיחַ (<sup>b</sup>) מַלְאָכִי  
(<sup>c</sup>) וְיַפְתִּיהָ לְדֶרֶךְ לִפְנֵי

a) 597 K. הנה אנכי b) מלאך  
597 K. מלאכים 327 K. c) כי  
ינה 612 K.

Behold I will send my  
messenger, and he shall  
prepare the way \*before me.  
\* or, rather, before my face.

The first point to be determined here is the introductory clause. Tischendorf has given it: ἐν τῷ Ἠσαῖα τῷ προφήτῃ "in Isaiah the prophet" — supported by the authorities noted above. Now, if this be the reading, since the first Quotation is not found in Isaiah, but in Malachi, though the next is, how is it to be explained? Shall we say with Dr. Davidson "Here we have an example of the mode in which several passages are joined together in one quotation. Two places, from different prophets, are cited as one prophetic expression, with

the formula *ὡς γεγραπται* &c. &c." Yet, such is no explanation. It is true that two passages are here put together, which are seen to be related to each other, so related in fact that they may be called "one prophetic expression", yet are they taken from *two* prophets' writings. Why, then, is it said: "in Isaiah the prophet" only? Was it because he gave his name to that division of the sacred writings, since his book was placed first in it? Or, if that does not satisfy, will it be said that Mark did not remember that the two passages occurred in different writings, Malachi's and Isaiah's, only he ascribed them both to Isaiah? But that I cannot allow, more especially since there is MS authority for the reading *ἐν τοῖς προφήταις* "in the prophets", adopted in *ς*, though not in *Gb Sz*, and commended by Griesbach, see above, whereby the difficulty is entirely relieved.

With regard to the Quotation itself, Mark agrees with Matt., except that he omits *εγω*, unless it be read, as in *ς* *ιδου εγω*; puts *ὃς* "who" for *καὶ* "and"; and omits *ἐμπροσθέν σου* at the end, though (see above), *ς* (= *Gb Sz*) adds it. For additional remarks recurrence may be made to Matt. XI. 10.

## (3)

Luke VII. 27.

Mal. III. 1.

Mal. III. 1.

[οὗτός ἐστιν περὶ οὗ γέ-  
γραπται] Ἰδοὺ ἀποστέλλω  
τὸν ἄγγελόν μου πρὸ προσώ-  
που σου, ὃς κατασκευάσει  
τὴν ὁδὸν σου ἐμπροσθέν  
σου.

Ἰδοὺ ἐξαποστελλῶ τὸν  
ἄγγελόν μου, καὶ ἐπιβλέψω-  
ται ὁδὸν πρὸ προσώπου  
μου.

הִנְנִי שְׁלֹחַ (א) מַלְאָכִי  
(ב) וְיִפְתַּח-דֶּרֶךְ לִפְנֵי

*ς* add *εγω* | D 122\* a | Tert  
om *εμπρ. σου*.

MS. Alex et Compl Ed.  
*εγω* *εξαπ.* MS. Barb et Ald.  
Ed. *εξαποστελῶ* Cyr *εγω*  
*αποστελῶ*.

a) מַלְאָךְ 597 K. b) מַלְאָכִי  
597 K. מַלְאָכִים 327 K. c) בִּי  
יִפְתַּח 612 K.

[This is *he*, of whom it  
is written,] Behold, I send  
my messenger before thy  
face, which shall prepare  
thy way before thee.

Behold I send forth my  
messenger, and he shall  
survey the way before my  
face.

Behold I will send my  
messenger, and he shall  
prepare the way \*before me.  
\* or, rather, before my face.

Like Mark, Luke differs from Matt. in omitting *εγω*, and reading *ὃς κατασ.* for *καὶ κατασ.*, in this differing from the original; but he agrees with Matt. in having *ἐμπροσθέν σου*, which Mark wants. For a comparison with the Heb. see the remarks on Matt. XI. 10.

## (4)

John VI. 31.

Ps. LXXVII. 24.

Ps. LXXVIII. 24.

[καθὼς ἐστιν γεγραμ-  
μένον] Ἄρτον ἐκ τοῦ οὐρα-  
νοῦ ἔδωκεν αὐτοῖς φαγεῖν.

καὶ ἄρτον οὐρανοῦ ἔδωκεν  
αὐτοῖς.

וְהִנֵּן שְׂמִים נָתַן (א) לָהֶם  
חֶמֶת 4 K.

[as it is written,] He  
gave them bread from  
heaven to eat.

and He gave them bread  
of heaven.

and had given them of  
the corn of heaven.

There are different opinions with regard to the passage or passages from which this Quotation is taken. Doepke affirms that the words are found in Exod. XVI. 15 *וַיֹּאמֶר יְהוָה לְכֶם לֶחֶם הָאֵשׁ אֲשֶׁר נָתַן יְהוָה לָכֶם* "This is the bread which the Lord gave you to eat"; in the LXX *οὗτος ὁ ἄρτος ὃν ἔδωκε κύριος ὑμῖν φαγεῖν*. But here the *ἐκ τοῦ οὐρανοῦ* "from heaven" does not appear, though otherwise the words could be changed into the quoted form. Davidson says "more probably, however, it is taken from Ps. LXXVII. 24. The words nearly agree with the Greek." And if this opinion be followed, it is brought here by having the additional word *φαγεῖν* "to eat", which is borrowed from the preceding clause *וַיֹּאמֶר יְהוָה מִן הַשָּׁמַיִם לָכֶם לֶחֶם* "and had rained upon them manna to eat"; in the LXX *καὶ ἐβρέξεν αὐτοῖς μάννα φαγεῖν*; and by having *ἐκ τοῦ οὐρανοῦ* "out of the heaven" as denoting the quarter *whence* the manna came, instead of simply *οὐρανοῦ* "of heaven", which would properly denote the *kind*. However, it may be worth while to examine whether it may not be made up of two passages, as are some other Quotations, for instance, of Exod. XVI. 4 and 15. In the former we read *וַיֹּאמֶר יְהוָה לְכֶם לֶחֶם מִן הַשָּׁמַיִם* "Behold me raining for you bread from the heavens"; in the LXX *Ἰδοὺ ἐγὼ ὅω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ*, and in the latter, given above, we have "This is the bread which the Lord gave you to eat." Now, from a combination of these two passages, how would one write of the circumstance sometime after it occurred? I should think none otherwise than thus: "The Lord gave them bread from heaven to eat", *ἄρτον ἐκ τοῦ οὐρανοῦ κύριος ἔδωκεν αὐτοῖς φαγεῖν*, which is just what John records, excepting the word *κύριος*, which was not requisite with him. Yet I doubt not that the simplest is the preferable source, though the last, on which the Ps. is evidently founded, may have been remembered too.

## (5)

Rom. IX. 25.

[ὡς καὶ ἐν τῷ Ὡσηὲ λέγει]  
*Καλέσω τὸν οὐ λαόν μου  
 λαόν μου καὶ τὴν οὐκ ἡγα-  
 πημένην ἡγαπημένην.*

[As he saith also in Osee,]  
 I will call them my people,  
 which were not my people;  
 and her beloved, which  
 was not beloved.

Hos. II. 23.

*καὶ ἀγαπήσω τὴν οὐκ  
 ἡγαπημένην, καὶ ἐρῶ τῷ οὐ  
 λαῷ μου Λαός μου εἰ σὺ.*

*καὶ αγ. τὴν οὐκ ηγ. ... καὶ  
 ἐλεῶ τὴν οὐκ ἡλετημένην  
 AlexMS. Ald Ed prae[m] λαῷ  
 μου. om. μου 53. 153.*

and I will love her that  
 was not beloved; and I  
 will say to *that which was*  
 not my people, Thou art  
 my people.

Hos. II. 25.

*וְרַחֲמֵי אֶחָד-לָא רַחֲמֵי  
 וְרַחֲמֵי לָא-עַמִּי עַמִּי  
 אֶחָד*

and I will have mercy  
 upon her that had not ob-  
 tained mercy; and I will  
 say to *them which were*  
 not my people, Thou art  
 my people.

Paul inverts the order of the clauses, which will account for the changes he has made on the original. There the two clauses

are distinct, stating two different acts, the one subjective, and the other objective, but Paul states them both objectively, in which there is no inconsistency, since "the not-beloved (or compassionated)" could be called "beloved (or compassionated)" after being loved or compassionated, which, it is mentioned, she should be. He also represents the words as spoken *of* a third party, without giving the precise form of words which would be used, καλέσω τὸν οὐ λαὸν μου λαὸν μου "I will call the not my people, my people", whereas Hosea says וְהָיָה עַד-אֲנִי לְיִשְׂרָאֵל "and I will say to not my people, my people art thou", thus giving the very words to be used, in speaking *to* them. And following the idea of speaking *of*, Paul adds καὶ (καλέσω) τὴν οὐκ ἡγαπημένην ἡγαπημένην "and (I will call) the not beloved, beloved", which idea of *speaking of* is additional, the original only intimating the fact of pitying "and I will pity the unpitied"; but, as remarked before, after the act (or in consequence of the certainty of the act,) the calling could take place (or could be certainly spoken of beforehand). Thus, then, there is seen to be only a slight difference in expressing the same ideas.

## (6)

1 Cor. X. 20.

Deut. XXXII. 17.

Deut. XXXII. 17.

[ἀλλ'] ὅτι ἃ θύουσιν,  
δαίμονις θύουσιν καὶ οὐ  
θεῶ.

ἔθυσαν δαίμονις καὶ  
οὐ θεῶ.

יִבְחֻ לְשֵׁרִים לֹא אֱלֹהִים

θύουσιν bis (Gb) cABCD  
EFG al<sup>s</sup>...s θύει cKL allonge  
pl Chr Thdrt al | δαίμονις  
cBDEFG d le...s (Gb<sup>00</sup>)  
praem τα εθνη cAC (J post  
στι pon) K etc. vv pl Chr |  
θύουσιν sec. cDEFGKL etc...  
Ln post θεω pon. cABC 37.  
46. 137 ar<sup>9</sup> Eus. Or Aug.

[But I say,] that the  
things which the Gentiles  
sacrifice, they sacrifice to  
\*devils and not to GOD.

They sacrificed to \*devils  
and not to GOD.

They sacrificed unto dev-  
ils, \*not to GOD.

\* Rather, demons.

\* Rather, demons.

\* ¶ Or, which were not  
GOD.

Moses is speaking of the Hebrews, who, in their wilderness-wanderings, had forsaken the only true GOD and had worshipped those which were not GODS; and Paul, in order to adapt it to the connexion in which it is introduced, makes the slight change upon it, of ἐθυσαν "they sacrificed" into θύουσιν "they sacrifice", and prefixes ἃ θύουσιν "what they sacrifice." Now, that such a change is admissible will be evident from the fact that the Israelites, in so doing, imitated the heathen dwellers of Canaan, and hence, what was truly said of the imitators must be *as truly* said of the imitated, and *of such as they*, if not more so.



## (7)

2 Cor. VI. 18.

καὶ ἔσομαι ὑμῖν εἰς πατέρα,  
καὶ ὑμεῖς ἔσεσθέ μοι εἰς  
υἱούς καὶ θυγατέρας, [λέγει  
κύριος παντοκράτωρ].

2 Kings VII. 8. 14.

ἐγὼ ἔσομαι αὐτῷ εἰς  
πατέρα, καὶ αὐτὸς ἔσται  
μοι εἰς υἱόν.

ver. 8. Ταδε λέγει Κύριος  
παντοκράτωρ.

2 Sam. VII. 8. 14.

אֲנִי אֶהְיֶה לּוֹ לְאָבִי וְהוּא  
יִהְיֶה לִּי לְבֵן<sup>14</sup>

בְּהָאָמַר יְהוָה צְבָאוֹת<sup>8</sup>

And (I) will be a Father  
unto you, and ye shall be  
my sons and daughters,  
[saith the LORD Al-  
mighty].

14. I will be to him a  
Father, and he shall be to  
me a son.

8. These things saith the  
LORD Almighty.

14. I will be his Father,  
and he shall be my son.

8. Thus saith the LORD  
of hosts.

This Quotation has been referred to various passages in the Old Testament, but it agrees entirely with none of them. Some refer it to Jer. XXXI. 33 "and (I) will be their GOD and they shall be my people"; but Ezek. XXXVI. 28 "and ye shall be my people, and I will be your GOD" is nearer to it in form, while Jer. XXXI. 1 "I will be the GOD of all the families of Israel, and they shall be my people" is nearer in idea than both. However, the nearest is 2 Sam. VII. 14 from which it differs in being stated directly, not objectively, and plurally not singularly, and also in adding καὶ θυγατέρας "and daughters". But it may be objected that 2 Sam. was said of Solomon, whereas Paul is not speaking of him at all. In answer to this let it be sufficient to state that Paul applies generally what is there stated particularly, and that, for whatever reason such language was used in that instance, for the same could it be used in any other application: in other words, if GOD addressed these words to Solomon on condition of his obedience, on fulfilment of the same conditions, could not the same language be applied?

## (6)

1 Pet. II. 22.

ὃς ἁμαρτίαν οὐκ ἐποίησεν,  
οὐδὲ εὐρέθη δόλος ἐν τῷ  
στόματι αὐτοῦ.

Is. LIII. 9.

ὅτι ἀνομίαν οὐκ ἐποίησεν  
οὐδὲ δόλον ἐν τῷ στόματι  
αὐτοῦ.

ἀνομίαν... ἁμαρτίαν<sup>41</sup> | δό-  
λον... εὐρέθη δόλος Alex MS.  
δόλος Compl. Ed.

Is. LIII. 9.

לֹא-חָמַס עָשָׂה וְלֹא  
מָצְאוּ בִּפְּמֻ

d) כֶּסֶף 153 K.

Who did no sin, neither  
was guile found in his  
mouth.

for he did no iniquity,  
neither spoke guile with  
his mouth.

he had done no violence,  
neither *was* any deceit in  
his mouth.

Peter here renders חָמַס "violence" by ἁμαρτίαν "sin", transgression, the Sept. giving ἀνομίαν "lawlessness"; and he has inserted εὐρέθη "was found" as the verb to δόλος "guile." The substantive verb is understood in the Heb.; and every one knows that a thing which is *not* in a place can *never* be found there.

## TABLE C.I.o.a.

(1)

Matt. II. 23.

Is. XI. 1.

Is. XI. 1.

[ὅπως πληρωθῇ τὸ ῥηθὲν  
διὰ τῶν προφητῶν] ὅτι  
Ναζωραῖος κληθήσεται.

καὶ ἄνθος ἐκ τῆς ῥίζης  
ἀναβήσεται.  
ρίζης αὐτοῦ Compl. Ed.

וְנֹצֵר (מִשְׁרָשָׁיו) יִפְרֶה  
a) משרש 651 K.

[that it might be fulfilled which was spoken by the prophets,] He shall be called a Nazarene.

and a flower shall arise out of *his* root.

and a Branch shall grow out of his roots.

This evidently bears to be set down among the Quotations, inasmuch as the circumstance recorded in the previous context is spoken of as a fulfilment of what was spoken by the prophets, whence are drawn the last words of ver. 23. But Matthew does *not* refer it to *one* writer, as he speaks of τῶν προφητῶν "the prophets", unless it be that it is met with in several of them. One would rather, however, conclude that it need not be looked for in some one writer, but may be found, as to substance, in several; as to substance, I say, since, on examining the writings of the prophets no such form of expression is found. In consequence of this, some have hazarded the conjecture that the evangelist refers to what the prophets *spoke*, but did *not write*. But this is a mere evasion of the difficulty, and an indefensible translation besides, since τὸ ῥηθὲν "which was spoken" is found in the introductory formula to prophecies met with in the *writings* of the prophets (see Matt. I. 23; II. 15; 18; III. 3; IV. 15; VIII. 17;) and that too, when λεγόντος "saying" is added, (see Matt. I. 23; II. 15; 18;) which one might suppose to refer to what they spoke and did *not* write. And why should an exception be made in the case of ch. II. 23 which occurs among such formulas? Should it not be understood to mean and be translated like the rest?

Is. XI. 1 is the passage generally thought to be referred to. It says וְנֹצֵר מִשְׁרָשָׁיו יִפְרֶה "and Netser (i. e. a branch) from his roots shall bear" (i. e. fruit) or shall grow. In the Sept. καὶ ἄνθος ἐκ τῆς ῥίζης ἀναβήσεται "and a flower (in the Vulgate *flos*) out of *his* root shall arise." This word נֹצֵר occurs elsewhere only in Is. XIV. 19; LX. 21 where עַמֶּךָ "thy people" are called by the name נֹצֵר מִשְׁרָשָׁיו "branch (or sprout) of my planting"; and Dan. XI. 7 מִנֹּצֵר שְׂרָשִׁיהָ "from a branch of her roots", where "branch" is used metaphorically of "offspring". And so in Is. XI. 1. And this word שֹׁרֵשׁ properly "root", also, "shoot" or "sprout" as springing from the root, is applied metaphorically to the Messiah in Is. XI. 10, under the name שֹׁרֵשׁ יִשְׁשַׁבֿב "sprout of Jesse." Comp. ῥίζα Δαβὶδ in Rev. V. 5.

Others refer to Judges XIII. 5 כִּי-נִזִּיר יִהְיֶה הַנֶּעַר מִן-הַבֶּטֶן "for a Nazir of GOD shall the child be from the womb". In the Sept. *Ναζιρε* θεοῦ. Vat. MS. *Ναζιραῖον τῷ θεῷ* Alex. MS. Ox. MS. et Ald. et Compl. Edd. *Ναζαραῖον* in other Greek copies and *Ναζωραῖον* in one MS. which name is found explained by *ἡγιασμενον* (in Alex. et Ox. MSS.) "hallowed." נִזִּיר means "consecrated" and, as "consecrated to God", "a prince." Hence in Gen. XLIX. 26 Joseph is called נִזִּיר אֶחָיו "his brothers' prince", (in the Sept. *ὃν ἡγήσατο ἀδελφῶν* "of the brothers whom he led" i. e. whose chief he was,) which is repeated in Deut. XXXIII. 16. In Lam. IV. 7 נִזְרֶיהָ "her Nezirs" may have the same meaning. Now, one was called נִזִּיר from being *separated* and *consecrated* (root נִזַּר to separate; and then, to devote oneself); with which may be compared מְשִׁיחַ "anointed", and, used as a substantive, "the anointed Prince", "the Messiah", in Gr. *Χριστος* "Christ"; more fully מְשִׁיחַ יְהוָה "the Messiah of Jehovah" or "the Lord's anointed", in the Sept. *ὁ Χριστὸς κυρίου*. But the Messiah is styled צֶמַח "a sprout" or "branch", in Jer. XXIII. 5; XXXIII. 15; where is promised to David צֶמַח צְדִיק "a righteous branch", to be called by the name יְהוָה צְדִיקָנוּ "Jehovah our righteousness": also in Zech. III. 8; VI. 12, where he is elliptically called צֶמַח "the branch" i. e. offspring sc. of David. See Ges. Heb. Lex. s. v. And such passages Matthew may have had in view, and thus his use of the expression *διὰ τῶν προφητῶν* "by the prophets." So says Dr. Davidson in *Introduct. to Old Test.* p. 114, "But because he joined with it (he means Is. XI. 1) in his mind other passages, where the Messiah is styled צֶמַח *branch*, equivalent to נִצַּח *shoot*, he uses the plural, *by the prophets*."

The Messiah was to come in humiliation, as Isaiah prophesied ch. LIII. 3. נִבְזָה וְנִשְׁכָּח מִבְּנֵי אֲנָשִׁים "despised and forsaken of men"; וְלֹא-הִשְׁכַּחְנוּ "despised and we regarded him not." And in John's Gospel I. 46 we find Nathanael, when Philip told him he had found the Messiah (see vs. 41, 42; 45) in Jesus of Nazareth, saying, ver. 47 *Ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι*; "Can there any good thing come out of Nazareth?" It would thus seem to have been a despised place, and so, suitable for the despised man. Says Dr. Davidson. l. c. "Nazareth had its name נֶצֶר, because it was a *feeble twig*, an insignificant place exposed to contempt; and in the fact that Jesus chose that despised place, there was at the same time a fulfilment of the prophecy that he was to be a humble sprout from the stem of Jesse."

Matthew seems to point out that Jesus' upbringing at Nazareth — a place so called from its lowliness and which was held in disrepute — fulfils some prophecies; or, as he expresses it *τὸ ῥηθὲν διὰ τῶν προφητῶν* "what was spoken by the prophets." And that was *ὅτι Ναζωραῖος κληθήσεται* "that he shall be called a Nazoray". Now, as one could be called only by a name which is appropriate, the words mean "he shall be a Nazoray"; And, as the place where he was brought up

had its name from נָצְרֵת, so might he be called by a similar name, Ἰησοῦς Ναζωραῖος "Jesus of Nazareth"—the man who was foretold by the name נָצְרֵת. Matthew finds the prophecies fulfilled in his living at Nazareth, which gave its name to him. And Jesus may have selected this despised place, in order to connect the outward lowliness of the family, from whom, according to the flesh, he sprang, with a symbolical locality, or in other words, in order to shadow forth by a place, held in disrepute, the outward lowliness of the house of David, and his own humility.

Says Kuinoel in his Comment. on this place: "Scilicet *Nazaraeus* *Ναζαρηνός*, *Ναζωραῖος* (quae est Syriaca pronuntiatio τοῦ *Ναζαρηνός*) nominabatur Jesus a Judaeis (Marc. X. 47; Luc. IV. 34; XVIII. 37)... quod Nazarethi educatus fuerit. Nazareth autem erat oppidum ignobile atque obscurum, et omnino Galilaei atque ideo Nazareni a civibus Hierosolymitanis et Judaeis reliquis contemnebantur, ita ut, cum hominem stultum, vilem atque abjectum et contemptum nominare vellent, eum Nazarenum et Galilaeum dicerent, hinc etiam his ipsis nominibus, contemptus causa, Judaei Jesum insigniebant. v. Matt. XXVI. 69. 71; coll. Joh. I. 47; VII. 52. Itaque *Ναζωραῖος* significat h. l. *Nazarenum* et *hominem contemptum*, atque mens et sententia scriptoris nostri haec est: habitavit Jesus Nazarethae, nomen et omen habebat, dicebatur Nazarenus et erat, contemptus erat, et vel sic eventum haberunt, quae prophetae de vili, obscura, et contemta ipsius sorte cecinerunt."

And Wolfius in his *Curae* in loc. had written: "Mihi quidem hic omnium optime conjecisse videntur, qui vel Matthaeum antiquissimum aliquod vaticinium, tum temporis frequentatum, in animo habuisse existimant, quae B. Calovii sententia est; vel, si de sententia magis quam verbis Prophetarum eum loqui credideris, de illis Prophetarum oraculis Evangelistam cogitasse censent, qui Messiam ut נָצְרֵת seu *surculum* et *germen* repraesentant. Hoc enim modo et verbis Matthaei optime consulitur, et scopo, qui in hoc positus erat, ut ostenderet, cur Christus sedem suam Nazarethi, urbe alioquin contemta, et cum aliis facile permutanda fixerit."

## (2)

Rom. III. 10.

[καθὼς γέγραπται] οὐκ ἔστιν δίκαιος οὐδὲ εἷς.

[As it is written,] There is none righteous, no, not one.

It is said to be "doubtful, whether this be a quotation or not",

Eccl. VII. 20.

οὐκ ἀνθρώπος οὐκ ἔστι δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἁμαρτήσεται.

ποιήσει . . . C ποιησεται |  
οὐχ ἁμαρτ. . . C ουκ αμαρτ.

That there is not a just man upon the earth, who will do good, and not sin.

Eccl. VII. 20.

כִּי אָדָם אֵין צַדִּיק בָּאָרֶץ  
אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יַחַטָּא

For there is not a just man upon earth, that doeth good, and sinneth not.

as "it does not occur in the Old Testament, though there are several passages, which contain the same sentiment, as 1 Kings VIII. 46; Job IV. 18; Eccl. VII. 21", and that "probably it is not to be reckoned a quotation": Davidson's Sac. Her. p. 396. If it be, however, I should, of the similar passages, refer it to Eccl. VII. 20, as above, part of which is quoted, and the expression strengthened by the addition of οὐδὲ εἷς, "not even one."

## (3)

Rom. XI. 3.

3 Kings XIX. 14.

1 Kings XIX. 14.

[<sup>2</sup> ἐν Ἠλίᾳ τί λέγει ἡ γραφή...] <sup>3</sup>Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήρια σου κατέσκαψαν, καὶ γὰρ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου.

τα θυσ. ABCFG al<sup>9</sup> d e f g vg cop sah Eus Chr<sup>1</sup> et Chr<sup>mosci</sup> pp<sup>lat</sup> ... ε (Gb<sup>00</sup>) praeu καὶ eDEL al longe pl syr ut Chr<sup>2</sup> Thdr<sup>t</sup> al [add λαβεῖν αὐτήν Cod Ephrm.

[<sup>2</sup> what the Scripture saith \*of Elias?]. . . \*Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

\* ¶ Gr. in Elias? (i. e. in the Elias section).

καὶ τὰ θυσιαστήρια σου καθεῖλαν, καὶ τοὺς προφήτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολείψομαι ἐγὼ μόνωτος, καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν.

ρομφαία ... ρομφαίαις Alex. MS. | καθεῖλαν .. κατέσκαψαν Compl. Ed. | ὑπολείψομαι ... ὑπελείφθην Compl. Ed.

and they have thrown down thine altars, and slain thy prophets with the sword, and I \*only am left, and they seek my life to take it away.

\* Gr. very lonely or entirely alone.

את-מוֹבְחֵיךָ הָרָסוּ וְאֶת-נְבִיאֶיךָ הָרְגוּ בְחֶרֶב וְאִנִּי לְבַדִּי (וְיִבְקֶשׁוּ אֶת-נַפְשִׁי) לְקַחְתָּהּ

q) : a f. = 240 K. r) + mab 89 K.

(they have) thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

In this Quotation there is a transposition of the first two clauses, and בְּחֶרֶב ἐν ῥομφαίᾳ "with the sword", found at the end of the second is omitted. לְקַחְתָּהּ λαβεῖν αὐτήν "to take it" at the conclusion is another omission; yet "to seek the life of" any one is the same as "to strive to take it", so that the Heb. (and the Sept.) merely expresses the same idea with more fulness. In Rom. it begins with κύριε "O Lord", which is not expressly read in the original, yet may be easily gathered from it, since GOD is addressed therein as "the Lord, GOD of hosts."

For the original of this Quotation 1 Kings XIX. 10, where the same words occur in the Heb., might have been referred to, in preference as, in the Sept. (3 Kings XIX. 10) we find κατέσκαψαν (instead of καθεῖλαν of ver. 14) which is read in the Quotation. But otherwise the Sept. is the same in both verses, and v. 14 is generally referred to.

## (4)

1 Cor. I. 31.

Jer. IX. 24.

Jer. IX. 23.

[ὅτι καθὼς γέγραπται] Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

ἀλλ' ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνιέναι καὶ γινώσκειν ὅτι ἐγὼ εἰμι κύριος.

כִּי (אִם-כִּי) וְאֵת יְהוָה יִתְחַלֵּל (יְהוָה יִתְחַלֵּל הַשָּׁמַיִם וְיִדַּע אֹתוֹ כִּי (אִנִּי) יְהוָה

η in Ald. Compl. Edd. de-  
est | *γινώσκων* *ὅτι* in Compl.  
Ed. *γιν. με* *ὅτι*.

[That, according as it is  
written,] He that glorieth,  
let him glory in the Lord.

But let him that glorieth  
glory in this, to under-  
stand and know that I  
am the Lord.

f) = 4. 107. 237 K. g) 107;  
93 a p. K. h) = 180 K.  
i) = 384 K.

But let him that glorieth  
glory in this, that he un-  
derstandeth and knoweth  
me, that I *am* the LORD.

In this Quotation we have *ἐν κυρίῳ* "in the Lord", which does not occur in the original, where is read instead "to understand and know me, that I am Jehovah, who do mercy and judgment and justice in the earth." Before one can "glory in the Lord" he must know the Lord; and a knowledge of the Lord can be obtained by seeing what he does, by examining the effects from which to infer the nature of the cause. And hence it is evident that "glorying in the Lord" and "glorying in a knowledge of what the Lord is" amount to the same thing, and that the latter precedes the former.

(5)

Gal. IV. 30.

Gen. XXI. 10.

Gen. XXI. 10.

[ἀλλὰ τί λέγει ἡ γραφή:]  
Ἐβαλε τὴν παιδίσκην καὶ  
τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ  
κληρονομήσῃ ὁ υἱὸς τῆς  
παιδίσκης μετὰ τοῦ υἱοῦ  
τῆς ἐλευθέρου.

*παιδίσκην* ... A add *ταυ-*  
*την* | FG al om *μη* | *κληρο-*  
*νομήσῃ* cACFGKL al ut vdr  
longe pl. Chr Thdrt Dam Oec  
... Ln -*σει* cBDE al Thph |  
*τῆς ἐλευθ.* ... D\*(E?) FG d e  
demid Hier al *μου* *Ἰσαακ*.

[Nevertheless what saith  
the Scripture?] Cast out the  
bond-woman and her son:  
for the son of the bondwo-  
man shall not be heir with  
the son of the freewoman.

Ἐβαλε τὴν παιδίσκην ταύ-  
την καὶ τὸν υἱὸν αὐτῆς· οὐ  
γὰρ μὴ κληρονομήσει ὁ υἱὸς  
τῆς παιδίσκης ταύτης μετὰ  
τοῦ υἱοῦ μου Ἰσαάκ.

Compl. Ed. om *ταυτην* |  
*κληρονομήσῃ* in edd m | om  
*ταυτης* Alex. MS.

Cast out this bondwoman  
and her son; for the son  
of this bondwoman shall  
not inherit with my son  
Isaac.

יִרְשׁ הָאִמָּה הַזֹּאת וְיָרֶשׁ  
בְּנָהּ כִּי לֹא יִירָשׁ (בְּנֵי-  
הָאִמָּה הַזֹּאת עִם-בְּנֵי עִם-  
יִצְחָק.

s) + *א* S. 5. 69. al H. K.  
= 225 K. t) + *א* 9. 69.  
125. 196 K.

Cast out this bondwoman  
and her son; for the son  
of this bondwoman shall  
not be heir with my son,  
*even* with Isaac.

This Quotation omits *ταυτην* and *ταυτης* modifying *παιδίσκην* and *παιδίσκης*, the propriety of which is apparent, since "this" refers to a person or thing present, which one can as it were point at with the finger. As Paul could not do so, it is omitted, whereas its occurrence in Genesis, as a word of conversation, might have been expected. For *עִם-בְּנֵי יִצְחָק* "with my son, with Isaac" Paul gives *μετὰ τοῦ υἱοῦ τῆς ἐλευθέρου* "with the son of the freewoman." Now, Hagar, who had a son Ishmael, was the *bondwoman* of the *freewoman* Sarah, whose son was Isaac; and of the former it is said that he should not inherit with the latter. Such is what is said by Paul also, who is making a contrast between the children of the bondwoman, i. e. of the flesh, and the children of the freewoman i. e. of the promise. And from this statement Genesis does not differ.

## TABLE C.I.r.a.o.

(1)

1 Cor. XV. 25.

ἄχρι οὗ θῇ πάντας τοὺς  
ἐχθρούς ὑπὸ τοὺς πόδας  
αὐτοῦ.

αχρει (AB<sup>\*</sup>D am s Ln -ις  
cB<sup>\*\*</sup>DEFGKL) ου cABD<sup>\*</sup>FG  
al<sup>6</sup> Or<sup>2</sup> . . . s (Gb<sup>00</sup>) add αν  
cKL al pl Or<sup>1</sup> | ἐχθρούς cB  
DEKL al pl d e vg . . . Ln ἐχ-  
θρ. [αντου] cAFG alvv pm]  
FGg Hier om αυτου.

till he hath put all ene-  
mies under his feet.

Ps. CIX. 1.

ἕως ἄν θῶ τοὺς ἐχθρούς  
σου ὑποπόδιον τῶν ποδῶν  
σου.

until I make thine ene-  
mies \*thy footstool.

\* Gr. the stool of thy feet.

Ps. CX. 1.

עַד־אֲשֵׁי אֹיְבֶיךָ יָרֵם  
לְרִגְלֶיךָ

until I make thine ene-  
mies thy footstool.

This Quotation reads in the third person θῇ "he put" for the first אֲשֵׁי "I put", inasmuch as in the Ps. GOD the Father is speaking of himself acting, whilst Paul speaks of Christ. The former ascribes the act to the Father GOD, the latter to the Son GOD, but there is no difference between them, since *quod facit per alterum, facit per se*, i. e. GOD does it through Christ and Christ does it for GOD. ὑπὸ τοὺς πόδας αὐτοῦ (or αὐτοῦ rather) "under his own feet" is given by Paul, since he is speaking of what Christ does, but יָרֵם לְרִגְלֶיךָ "a stool for thy feet" occurs in the Ps. since GOD is addressing him. Also, instead of "a stool for thy feet" Paul gives simply "under his own feet"; and אֹיְבֶיךָ "thy enemies" is in the New Test. extended to πάντας τοὺς ἐχθρούς "all the enemies", a circumstance presenting at first sight a difference, which instantly vanishes, however, when it is recollected that the enemies of man would be Christ's enemies, when he is engaged in working out man's salvation.

(2)

1 Pet. III. 10—12.

<sup>10</sup>6 γὰρ θέλων ζωὴν ἀγα-  
πῶν καὶ ἰδεῖν ἡμέρας ἀγα-  
θὰς παυσάτω τὴν γλῶσσαν  
ἀπὸ κακοῦ καὶ χεῖλη τοῦ  
μὴ λαλῆσαι δόλον. <sup>11</sup>ἔκκλι-  
νάτω δὲ ἀπὸ κακοῦ καὶ  
ποιησάτω ἀγαθόν, ζητήσα-  
τω εἰρήνην καὶ διωξάτω  
αὐτήν, <sup>12</sup>ὅτι ὀφθαλμοὶ κυ-  
ρίου ἐπὶ δικαίους καὶ ὅτα  
αὐτοῦ εἰς δέησιν αὐτῶν,  
πρόσωπον δὲ κυρίου ἐπὶ  
ποιούντας κακά.

Ps. XXXIII. 13—17.

<sup>13</sup>τίς ἐστὶν ἄνθρωπος ὁ  
θέλων ζωὴν, ἀγαπῶν ἡμέρας  
ἰδεῖν ἀγαθὰς; <sup>14</sup>παῦσαν  
τὴν γλῶσσαν σου ἀπὸ κα-  
κοῦ, καὶ χεῖλη σου τοῦ μὴ  
λαλῆσαι δόλον. <sup>15</sup>ἔκκλινον  
ἀπὸ κακοῦ καὶ ποιῆσον ἀγα-  
θόν, ζήτησον εἰρήνην καὶ  
δίωξον αὐτήν. <sup>16</sup>ὀφθαλμοὶ  
κυρίου ἐπὶ δικαίους, καὶ  
ὅτα αὐτοῦ εἰς δέησιν αὐ-  
τῶν <sup>17</sup>πρόσωπον δὲ κυρίου  
ἐπὶ ποιούντας κακά.

Ps. XXXIV. 13—17.

<sup>13</sup>מִי־הָאִישׁ הַחֹפֵץ חַיִּים  
(אֱהֵב יָמִים לְרֹאשׁוֹ מִבֹּ:  
<sup>14</sup>נַצַּר לְשׁוֹן מִרַע) וַיִּשְׁפָּתֶךָ  
מִדְּבַר מָרָה: <sup>15</sup>סָר  
מִרַע וַעֲשֵׂה־טוֹב (בְּקֶשׁ  
שְׁלוֹם וְרַדְפָּה: <sup>16</sup>עֲיִנֶי  
יְהוָה אֶל־צַדִּיקִים וְאָזְנוֹ  
אֶל־שׁוֹעֲתָם: <sup>17</sup>פָּנֵי יְהוָה  
(בְּעֵשׂוֹ) יִרְעַ

10. αγαπαν usque ημερας ...  
 al<sup>2</sup> tol Cassiod και αγαπων  
 ημι. ιδειν | γλωσσαν cABC  
 al<sup>4</sup> ... ε (Gb<sup>00</sup>) add αυτον  
 cGK al pler etc. | γελη (C\*  
 praem τα) cABCK al<sup>8</sup> syr<sup>p</sup>... ε  
 (Gb<sup>00</sup>) add αυτου cG al longe  
 pl. 11 δε cABC\* al am\*\* tol  
 harl syr<sup>p</sup> (ar<sup>p</sup> και εκκλ.)... ε  
 om<sup>c</sup> C\*\* GK al pler vg cop  
 syr al Thph Oec. | ε (non ε<sup>c</sup>  
 Gb Sz) om αγαθον, ζητησατω  
 ex errore ut vdr. 12. οφ-  
 θαλμοι cABC\* GK h al fere<sup>45</sup>  
 Thph... ε (= Gb<sup>00</sup> Sz) praem  
 oi cC\*\* al pm Oec.

13. ιδειν ... ειδειν.

d) m 156 K. e) + m 143 K.  
 f) m 166. 170 K. g) m 170  
 30 K. h) + m 137 K. i) m 170  
 147 K. k) = 37 K.

10. For he that will love  
 life, and see good days,  
 let him refrain his tongue  
 from evil, and his lips that  
 they speak no guile; <sup>11</sup>Let  
 him eschew evil, and do  
 good; let him seek peace,  
 and ensue it. <sup>12</sup>For the  
 eyes of the Lord are over  
 the righteous, and his ears  
 are open unto their prayers;  
 but the face of the Lord  
 is \*against them that do  
 evil.

\* ¶ Gr. upon.

<sup>13</sup>What man is he that  
 desireth life, that loveth  
 to see good days? <sup>14</sup>Re-  
 frain thy tongue from  
 evil, and thy lips from  
 speaking guile: <sup>15</sup>turn  
 away from evil, and do  
 good; seek peace, and pur-  
 sue it. <sup>16</sup>The eyes of the  
 Lord are upon the right-  
 eous, and his ears are open  
 unto their prayer; <sup>17</sup>but  
 the face of the Lord is  
 against them that do evil.

<sup>13</sup>What man is he that  
 desireth life, and loveth  
 many days, that he may  
 see good? <sup>14</sup>Keep thy  
 tongue from evil, and thy  
 lips from speaking guile.  
<sup>15</sup>Depart from evil, and do  
 good; seek peace, and pur-  
 sue it. <sup>16</sup>The eyes of the  
 Lord are upon the right-  
 eous, and his ears are open  
 unto their cry. <sup>17</sup>The face  
 of the Lord is against them  
 that do evil.

There need be little doubt that this Quotation follows the Sept.  
 which, however, begins with a general inquiry τίς ἐστὶν ἄνθρωπος  
 "who is the man &c." or "what man is there", and then, as if the  
 question "Is it you?" were suppressed, goes on to deliver the ad-  
 vice, as it were to some individual παῦσον τὴν γλῶσσαν σου ἀπὸ  
 κακοῦ "Cease thou thy tongue from evil &c."; whereas Peter gives the  
 advice as a general address παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ  
 "let him cease his tongue from evil &c." and introduces the reason  
 thereof by the particle ὅτι "since" in ver. 12, which is not found in  
 the Sept. or Heb.

There is a great difference in the beginning. The Sept. runs  
 τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην, ἀγαπῶν ἡμέρας ιδεῖν ἀγαθάς;  
 "what man is there that wishes life, loving (or that loveth) to see  
 good days?" according to which the Heb. can bear to be translated,  
 although it more exactly means: "who is the man that desires life,  
 loving days (or that loveth days) for the sake of seeing good" i. e.  
 that he might prosper; or, it may be, "loving days for seeing good"  
 i. e. when he may see good. But Peter says ὁ γὰρ θέλων ζῶην  
 ἀγαπᾶν καὶ ιδεῖν ἡμέρας ἀγαθάς "for he that wishes to love life,  
 and see good days", as it is commonly rendered, or perhaps better  
 thus: "that wishes life to love and see good days". By making a



parallelism of the readings and comparing them, it will be found that they all mean the same thing, and that Peter expresses the Heb. more explicitly than does the Sept.

Heb. "that desireth life — loving (or that loveth) days for seeing good".

Sept. "that wisheth life — loving (or that loveth) to see good days".

Peter "that wisheth to love life and to see good days".

or "that wisheth life — to love and to see good days".

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## TABLE C.II.r.o.

Heb. XII. 20.

[οὐκ ἔφερον γὰρ τὸ δια-  
στελλόμενον] Ἄν θηρίον  
δίγῃ τοῦ ὄρους, λιθοβολη-  
θήσεται.

ς (= Gb, Sz) add in f.  
η βολιδι κατατοξευθησεται  
c. min ut vdr pauc contra AC  
DKLM al longe pl vv omn  
pp m.

[For they could not endure  
that which was command-  
ed.] And if so much as a  
beast touch the mountain,  
it shall be stoned, or thrust  
through with a dart.

Exod. XIX. 12—13.

<sup>12</sup>... πᾶς ὁ ἀψάμενος τοῦ  
ὄρους θανάτῳ τελευτήσει.

<sup>13</sup>... ἐν γὰρ λίθοις λιθοβο-  
ληθήσεται ἢ βολιδι κατα-  
τοξευθήσεται· ἐάν τε κτήνος  
ἐάν τε ἄνθρωπος οὐ ζήσεται.

<sup>12</sup>Every one that toucheth  
the mountain \*shall surely  
die. <sup>13</sup>... for it shall be  
stoned with stones or thrust  
through with a dart; whe-  
ther *it be* beast, or whether  
*it be* man, it shall not live.

\*Gr. shall die with death.

Exod. XIX. 12—13.

כָּל־הַנִּגֵּעַ בָּהָר (מ<sup>2</sup>)  
וּמָתָּה: ... כִּרְסָקוֹל יִפְקַל  
אִן-יִרְה יִרְה אִן-יִרְה  
בְּחַמָּה אִם-אִישׁ לֹא יִחְיֶה

z) = 223 K. a) מא 127 K.  
b) ידא ידא S. ידא 61 S.

<sup>12</sup>Whosoever toucheth  
the mount shall be surely  
put to death. <sup>13</sup>...but he  
shall surely be stoned, or  
shot through; whether *it  
be* beast or man, it shall  
not live.

This Quotation gives the original in an abbreviated form. The latter tells what was to be done to "every one that touched the mountain", "whether man or beast"; the former tells what was to be done to a beast only — "And if a beast should touch the mountain" — thus quoting a portion only from the first and last clauses given above. But, instead of taking from these clauses, either, it "shall surely be put to death" or "shall not live", thus simply stating the consequence of touching, it quotes the first part of an intermediate clause in the word *λιθοβοληθήσεται* "it shall be stoned", and shows the mode of death. The other part of this clause, though found rendered from the Received Text, is not admitted into critical Editions.

## TABLE C.H.r.a.

2 Cor. VI. 17.

[Αὐτοὶ] ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε [λέγει κύριος] καὶ ἀκαθάρτου μὴ ἄψησθε· καὶ γὰρ εἰσαδέξομαι ὑμᾶς.

ἐξέλθατε cBCFG al Dam  
-θετε cDEKL al pler pp. m.]  
FG al ἀφορίσθητε | λέγει  
κύριος ... K al Tert om.

[Wherefore] come out from among them, and be ye separate, [saith the Lord,] and touch not the unclean thing; and I will receive you.

This Quotation makes a transposition of the clauses, putting ἐξέλθατε ἐκ μέσου αὐτῆς first; adding καὶ ἀφορίσθητε "and be ye separate"; and placing the preceding clause καὶ ἀκαθάρτου μὴ ἄψησθε after these. It changes the αὐτῆς "of her" into αὐτῶν "of them"; and gives all the verbs in the imperative, annexing καὶ γὰρ εἰσαδέξομαι ὑμᾶς "and I will receive you." Some may not regard καὶ ἀφορίσθητε as an addition, since the Sept. gives ἀφορίσθητε οἱ φέροντες τὰ σκεύη κυρίου "be ye separate that bear the vessels of the LORD", as the rendering of הָבִיר וְנָשֵׂא כְּלִי יְהוָה. Now, the verb בָּרַר means to *separate, sever*, Ez. XX. 38; hence to *separate* or *remove* impurity, i. q. to *purify, cleanse* Is. XLIX. 2; and in Niph. to *purify oneself*, and hence *be clean*, as here: "be ye clean &c." But the idea of *separation* lies at the bottom of that of *purification*.

On the passage Dr. Davidson remarks (in Sac. Herm. p. 420) "The words of the prophet are addressed particularly to the Levites, who went before the people in their return from the captivity at Babylon; charging them to keep themselves separate from all uncleanness and impurity. The apostle generalizes the admonition, and applies it to Christians, warning them against communion with idolaters. It was necessary, therefore, to depart from the words of the Old Testament, although he subjoins his favourite expression λέγει κύριος."

The last clause appears to be additional and is necessary, as being a promise consequent on the fulfilment of the previous conditions, and introductory to the next quotation in verse 18.

Is. LII. 11—12.

<sup>11</sup>ἐξέλθατε ἐκεῖθεν καὶ ἀκαθάρτου μὴ ἄψησθε, ἐξέλθατε ἐκ μέσου αὐτῆς . . .  
<sup>12</sup>προπορεύσεται γὰρ πρό-  
τερος ὑμῶν κύριος . . .

<sup>11</sup>μη ἀπτεσθαι, ἐξέλθατε  
Alex. MS ... ἀπτεσθε Compl.  
Ed. | αὐτῆς . . . Many MSS.  
αὐτῶν. Compl. Ed. αὐτῶν.  
<sup>12</sup>πορεύσεται Alex. MS.  
... κύριος ὁ θεὸς Ἰσραὴλ.  
Alex. MS.

<sup>11</sup>go ye out from thence, and touch not the unclean thing; go ye out from the midst of her; <sup>12</sup>for the Lord shall go first before you.

Is. LII. 11—12.

<sup>11</sup>צֵאוּ מִשָּׁם טָמֵא אַל  
תִּשְׁמְרוּ <sup>12</sup>צֵאוּ מִתּוֹכָהּ <sup>13</sup>יְהוָה  
יֵלֶךְ לְפָנֵיכֶם <sup>14</sup>יְהוָה

i) 'צ = 95 K. l) = 244 K.  
m) = 56 K.

<sup>11</sup>go ye out from thence, touch no unclean thing; go ye out of the midst of her; <sup>12</sup>for the Lord will go before you.

## TABLE C.II.2.o.

(1)

Matt. IV. 6.

[*γέγραπται γάρ*] *οὗτοι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μὴ ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου.*

[for it is written,] He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

The rendering of *ἢ* by *μή ποτε* lest *ever*, need not be reckoned a difference. Here, then, there is only left out the last clause of ver. 11, which makes known the charge given to the angels, and when they were to attend to it, the next part being joined to the preceding by *καὶ*, not found in Heb.

Now, these words were addressed by Satan to Christ, during the temptation-days, when, having "set him on a pinnacle of the temple", he requested him to throw himself down, in order thereby to prove himself to be the Son of GOD. Christ refused to comply and justified himself by quoting another passage of Scripture, with which the Tempter appeared satisfied. Now, it may appear strange that one passage of Scripture should forbid the doing of a thing, in the doing of which there is protection promised by another. Christ holds forth the prohibition and Satan pronounces the promise, but, in doing so, he, still as cunning as he ever was, mutilates it for his own purpose: just as he taught our first parents to believe that GOD could not surely be so unjust as cause their death, seeing that the eating of the forbidden fruit would only render them more like Himself. It is seen, from the way in which he has quoted the passage, that *anything* could be done by Him, to watch over whom the Lord had given his angels charge: whereas the true meaning of the passage can be gathered, only by retaining the omitted words: "in all thy ways". For, what would be the ways of an individual, of whom, whilst walking in them, the Lord would charge his angels to take care? Surely, none other than GOD's ways. And the promise amounts to this: that GOD aids those of his people who are placed by *Him* in trial and

Ps. XC. 11, 12.

<sup>11</sup>*οὗτοι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου* <sup>12</sup>*ἐπὶ χειρῶν ἀροῦσίν σε, μὴ ποτε προσκώψῃς πρὸς λίθον τὸν πόδα σου.*

For he shall give his angels charge concerning thee, to keep thee in all thy ways. In *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Ps. XCI. 11, 12.

כִּי מַלְאָכָיו יַעֲזֹרֶנּוּ לְכָל שְׂמֵרָתוֹ  
בְּכָל (פְּדִי) רֵכֶז: <sup>12</sup>עַל-כַּפֵּי  
יְשַׁמְרֵנּוּ פֶן-תִּגְּפוֹ בְּאֶבֶן  
(יִרְגַּל):

p) 30. 92. 128. al K.  
q) רגל multi K.

For he shall give his angels charge over thee, to keep thee in all thy ways. <sup>12</sup>They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

danger; whereas Satan's interpretation would mean it to extend to those who wantonly provoke Him and trifle with the promised aid. It would not have served Satan's end, to have quoted the whole; nor would Matthew, in that case, have recorded faithfully, had he written more than was really cited. It is not Matt. that quotes, he only records that Satan does so.

## (2)

Rom. VII. 7.

[ὁ νόμος ἐλεγε] Οὐκ ἐπιθυμήσεις.

Exod. XX. 17.

οὐκ ἐπιθυμήσεις τὴν γυναῖκα κ. τ. λ.

Exod. XX. 17.

לֹא תַחְמֹד בֵּית רֵעֶךָ

Deut. V. 21.

οὐκ ἐπιθυμήσεις τὴν γυναῖκα κ. τ. λ.

Deut. V. 21.

וְלֹא תַחְמֹד אִשְׁתִּי רֵעֶךָ

[the law had said] Thou shalt not covet.

Thou shalt not covet thy neighbour's wife etc.

Thou shalt not covet thy neighbour's house [or wife] etc.

The beginning only of the tenth commandment is given here, all the rest being implied. "The apostle knew that it would be understood without repeating the whole. This particular command he selected, because it was more pertinent to his purpose than the others. The others referred particularly to external actions. But his object was to show the effect of sin on the mind and conscience. He therefore chose one which referred particularly to the desires of the heart." It may be that the apostle omits the enumeration of the things not to be coveted, as he wished the commandment to be stated in its greatest generality.

It may be noted that the Sept. differs from the Heb. in Exod. in giving the particulars in a different order at first; the latter reading: "Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, etc."; whilst the former has the order: "Thou shalt not covet thy neighbour's wife; thou shalt not covet thy neighbour's house etc." But in Deut. they both have the same order: "Thou shalt not covet thy neighbour's wife; neither shalt thou desire thy neighbour's house etc.", from which it may be seen how the order of the Sept. in Exod. arose. The Sept. has also an additional clause or two, which, however, does not concern us.

## TABLE C.II.1.o.2.o.3.a.

(1)

Matt. XXII. 24.

[Μωσῆς εἶπεν] Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβροῦσιν ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

ἐπιγαμβροῦσιν cBEFGHK  
LMSUV A rell ut vdr omni  
Or... Ln *να ἐπιγαμβρ.* cDZ  
(vg it)... al<sup>2</sup> *καὶ ἐπιγ.* | D 33  
om *τ. γυν. αὐτ.* | FG m al<sup>10</sup>  
fere *ἐξαναστήσει.*

[Moses said,] If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Deut. XXV. 5.

ἐάν δὲ κατοικῶσιν ἀδελφοὶ ἐπὶ τὸ αὐτό, καὶ ἀποθάνῃ εἷς ἐξ αὐτῶν, σπέρμα δὲ μὴ ᾗ αὐτῷ, οὐκ ἔσται ἡ γυνὴ τοῦ τεθνηκότος ἔξω ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελφὸς τοῦ ἀνδρός αὐτῆς εἰσελεύσεται πρὸς αὐτὴν καὶ λήψεται αὐτὴν ἑαυτῷ γυναῖκα καὶ συννοήσει αὐτῇ.

τον τετελευτηκότος Alex.  
MS.

And if brethren should dwell together, and one of them should die, and should not have seed, the wife of the dead shall not marry without, to a man not related; her husband's brother shall go in unto her, and take her to himself for wife, and dwell with her.

This passage presents a Quotation not agreeing with either the Heb. or LXX. which correspond. But in considering it, it should be remembered that it is given as a report by the Sadducees of what Moses said.

In Matt. it is: "If any one die, not having children, his brother shall marry his wife", — which presupposes that, in that family there are more sons than one, — that one of them is married — and that he dies before he has had children. Now this is what is more fully stated in Deut. XXV. 5. "If brothers dwell together, and one of them die, and offspring be not to him, the wife of the dead &c." The injunction, in such a case, is stated by Matt. thus: "his brother shall marry his wife and raise up offspring to his brother", from which it is inferrible not merely that the husband's brother could marry her, but that it could not be done by any other, and that the purpose was, that there might thus be children bearing the name of the dead-brother, — the same ideas as are expressed in the original thus: "the wife of the dead shall not be forth abroad for a man, a stranger

Deut. XXV. 5.

כִּי-יָשָׁבוּ אֲחִים יחדו וּמֵת אֶחָד מֵהֶם וְבֵן אֵין-<sup>(m)</sup> (לֹא-<sup>(n)</sup> תִּהְיֶה אִשְׁתּוֹ הַמֵּת <sup>(o)</sup> הַחַיָּה לְאִישׁ (אֲרֹךְ יָמָה יָבֵא <sup>(p)</sup> עָלֶיהָ וְלָקַחָהּ לִי <sup>(q)</sup> לְאִשָּׁה וַיְבָרְכָהּ)

m) = 170 K. n) <sup>(n)</sup> 168 a  
p. K. o) = 128 K. p) = 80 K.  
q) <sup>(q)</sup> 13 K.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother to her.

\* or ¶ next kinsman.

(i. e. shall not be marriageable by a non-relative), her husband's brother shall enter in to her and take her to him for wife (or marry her) and husband-brother her (i. e. act the part of a husband's brother to her or cohabit with her).

From this comparison of the Quotation with the original, it is found that the former summarily contains the latter, and keeps prominently in view the husband throughout, since it was for his good, so to speak, that the command was given; whereas Deut. in presenting the regulation, passes from the husband to the wife, as it concerned her not getting married to a stranger. The sense, then, is given, but not the letter.

## (2)

Mark XII. 19.

[Μωσῆς ἔγραψεν ἡμῖν  
ὅτι] εἰάν τις ἀδελφὸς ἀπο-  
θάνῃ καὶ καταλιπῇ γυναῖκα  
καὶ μὴ ἄφῃ τέκνον, ἵνα λάβῃ  
ὁ ἀδελφὸς αὐτοῦ τὴν γυ-  
ναῖκα, καὶ ἐξαναστήσῃ σπέρ-  
μα τοῦ ἀδελφοῦ αὐτοῦ.

καταλιπῇ cB(esil)GKL(S?)  
UVΛ al pl... AFMX al -λειπῇ,  
EHΓ al pauc -λείπει, C al<sup>1</sup>  
-λείπει... D al<sup>1</sup> it ἐχῃ | μὴ ἀφῇ  
τέκνον cB (-κνον dis ap Bch,  
-κνα ap Btl) LΛ al<sup>5</sup> item (-κνα)  
C al<sup>1</sup> cop (τέκνον et. k)... ε  
Ln τεκνα μὴ ἀφῇ CADEFGH  
KMSUVXΓ al pler | γυναῖκα  
cBCLΛ al cop... ε Ln add  
αὐτον c. ut sup. (Gb<sup>o</sup>) | AC  
al m ἐξαναστήσῃ.

[Moses wrote unto us.] If  
a man's brother die, and  
leave his wife behind him,  
and leave no children, that  
his brother should take  
his wife, and raise up seed  
unto his brother.

Deut. XXV. 5.

εἰάν δὲ κατοικῶσιν ἀδελ-  
φοὶ ἐπὶ τὸ αὐτό, καὶ ἀπο-  
θάνῃ εἷς ἐξ αὐτῶν, σπέρμα  
δὲ μὴ ᾗ αὐτῷ, οὐκ ἔστιαι ἡ  
γυνὴ τοῦ τεθνηκότος ἕξω  
ἀνδρὶ μὴ ἐγγίζοντι· ὁ ἀδελ-  
φὸς τοῦ ἀνδρὸς αὐτῆς εἰσε-  
λεύσεται πρὸς αὐτήν, καὶ  
λήψεται αὐτήν ἑαυτῷ γυ-  
ναῖκα καὶ συνουήσῃ αὐτῇ.

τεθνηκ... Alex. MS. τετε-  
λευτηκός.

And if brethren should  
dwell together, and one  
of them should die, and  
should not have seed, the  
wife of the dead shall not  
marry without, to a man  
not related; her husband's  
brother shall go in unto  
her, and take her to him-  
self for wife, and dwell  
with her.

Deut. XXV. 5.

כִּי יֵשְׁבוּ אֲחִים יָחַד וּמֵת  
אֶחָד מֵהֶם וְכֵן אֵין (מ)  
") אֶת-תְּהֵי אִשָּׁת-הָמֵת  
(תְּהֵי אִשָּׁת לְאִשׁ (ו) וְכֵן  
יָבֵא (ו) עָלֶיהָ וְהָיָה לוֹ  
(לְאִשָּׁה וְיָבֵמָה)

m) = 170 K. n) לא 168 a  
p.K. o) = 128 K. p) = 80 K.  
q) אִלִּיה S. r) וַשֵּׁתוּ 13 K.

If brethren dwell toge-  
ther, and one of them die,  
and have no child, the  
wife of the dead shall not  
marry without unto a  
stranger; her \*husband's  
brother shall go in unto  
her, and take her to him  
to wife, and perform the  
duty of a husband's brother  
to her.

\* or ¶ next Kinsman.

This Quotation of Deut. XXV. 5 does not agree verbally with  
Matt. XXII. 24, yet it differs like it from the original. Mark, at the  
outset, holds up the husband's brother, as if the injunction primarily  
concerned him: εἰάν τις ἀδελφὸς ἀποθάνῃ "if the brother of a certain

one should die"; but at the end he coincides with Matthew's point of view, which keeps the husband prominent. There is in this passage a curious phraseology. Mark says: *ἐάν τις ἀδελφὸς ἀποθάνῃ . . . ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα* "if the brother of a certain one should die, . . . that his brother should take his wife" — where the *αὐτοῦ* refers to *ἀδελφὸς* in the former clause, and the *ὁ ἀδελφὸς* in the latter stands for *τις*. Yet, from the ambiguity in the expression, *αὐτοῦ* might be referred to *τις*, and the *ὁ ἀδελφὸς* to a third party, who is brother to both. Also, Mark gives the first part at greater length than Matt., inserting *καὶ καταλίπῃ γυναῖκα* "and should leave a wife", which is found implied in the following clauses of the original, which he omits: *ἡ γυνὴ τοῦ τεθνηκότος* "the wife of the dead" occurring there; and like Matt. he ends with: *καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ* "and raise up seed unto his brother", which is additional to the original, but implied in the injunction. More remarks will be found above on Matt. XXII. 24.

## (3)

Luke XX. 28.

[Μωσὴς ἔγραψεν ἡμῖν]  
ἐάν τις ἀδελφὸς ἀποθάνῃ  
ἔχων γυναῖκα, καὶ οὗτος  
ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ  
ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα  
καὶ ἐξαναστήσῃ σπέρμα τῷ  
ἀδελφῷ αὐτοῦ.

αποθάνῃ sec CAEGHKMS  
UFAA al pler cfi go al.. Ln  
ἡ cBLP (D vv ἀδελφ. ἀπ  
ατεκν. ἔχων γυν) al<sup>10</sup> vv m |  
ἐξαναστήσῃ cBDGKLMSUV  
al pl ... AEH al m ἐξανα-  
στήσει.

[Moses wrote unto us,]  
If any man's brother die,  
having a wife, and he die  
without children, that his  
brother should take his  
wife, and raise up seed  
unto his brother.

Deut. XXV. 5.

ἐάν δὲ κατοικῶσιν ἀδελ-  
φοὶ ἐπὶ τὸ αὐτό, καὶ ἀπο-  
θάνῃ εἰς ἐξ αὐτῶν, σπέρμα  
δὲ μὴ ᾗ αὐτῷ, οὐκ ἔσται ἡ  
γυνὴ τοῦ τεθνηκότος ἐξω  
ἄνδρι μὴ ἐγγιζοντι ὁ ἀδελ-  
φὸς τοῦ ἀνδρὸς αὐτῆς εἰς-  
ελεύσεται πρὸς αὐτήν καὶ  
λήμψεται αὐτήν ἑαυτῷ γυ-  
ναῖκα καὶ συννομήσει αὐτῇ.  
τον τεθν... του τετελευ-  
τηκότος Alex. MS.

And if brethren should  
dwell together, and one  
of them should die, and  
should not have seed, the  
wife of the dead shall not  
marry without, to a man  
not related; her husband's  
brother shall go in unto  
her, and take her to him-  
self for wife, and dwell  
with her.

Deut. XXV. 5.

כִּי יֵשְׁבוּ אֲחֵיכֶם יחדוֹ וּמֵהֶם  
אֶחָד מֵהֶם יבֹן אֵין-  
(לֹא תִהְיֶה אִשָּׁה-הַתֵּחָם  
(הַחַיִּים לְאִישׁ (וְיָרֶם  
יבֹא (עָלֶיהָ וְלָקַחָהּ לוֹ  
(לְאִשָּׁה וּלְפָמָה):

m) = 170 K. n) אֵין 168 a  
p. K. o) = 128 K. p) = 80 K.  
q) אֵין S. r) לְאִישׁוֹ 13 K.

If brethren dwell toge-  
ther, and one of them die,  
and have no child, the  
wife of the dead shall not  
marry without, unto a  
stranger; her \*husband's  
brother shall go in unto  
her, and take her to him  
to wife, and perform the  
duty of a husband's brother  
to her.

\* or ¶ next kinsman.

Matt., Mark and Luke agree in omitting the first clause "if brethren



dwell together". In the next clause Mark and Luke say: *ἐάν τις ἀδελφὸς ἀποθάνῃ* "if any one's brother die", while Matt. says generally *ἐάν τις ἀποθάνῃ* "if any one die", leaving out the fact of brotherhood, as he leaves out the fact of marriage (though it may be implied in *μὴ ἔχων τέκνα* "not having children"), which Mark states in *καὶ καταλίπῃ γυναῖκα* "and leave a wife", and Luke in *ἔχων γυναῖκα* "having a wife", the childlessness being expressed by the former in *καὶ μὴ ἀφῇ τέκνον* "and not leave a child", and by the latter in *καὶ οὗτος ἄτεκνος ἀποθάνῃ* "and he die childless". They all three omit the next clause which refers to the wife, and proceed to tell what the husband's brother had to do, Mark and Luke expressing it in the same words, *ἔρα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα* "that his brother should take the wife"; all ending with the additional clause *καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ* "and raise up seed to his brother", (Matt. using the form *ἀναστήσει* "shall raise up", to fit into the context) as the ground of the injunction. Comp. above in Matt. and Mark for more remarks.

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## TABLE C.III.a.2.a.

(1)

Acts II. 17—21.

[<sup>16</sup> τοῦτο ἐστὶν τὸ εἰρημένον  
διὰ τοῦ προφήτου] <sup>17</sup> Ἔσται  
ἐν ταῖς ἐσχάταις ἡμέραις,  
λέγει ὁ Θεός, ἔκχεω ἀπὸ τοῦ  
πνεύματός μου ἐπὶ πᾶσαν  
σάρκα, καὶ προφητεύσουσιν  
οἱ υἱοὶ ἡμῶν καὶ αἱ θυγα-  
τέρες ἡμῶν, καὶ οἱ νεανί-  
σχοι ἡμῶν ὁράσεις ὄψονται,  
καὶ οἱ πρεσβύτεροι ἡμῶν  
ἐνυπνίοις ἐνυπνιασθήσου-  
νται. <sup>18</sup> καὶ γε ἐπὶ τοὺς δού-  
λους μου καὶ ἐπὶ τὰς δού-  
λας μου ἐν ταῖς ἡμέραις  
ἐκείναις ἔκχεω ἀπὸ τοῦ  
πνεύματός μου, καὶ προ-  
φητεύσουσιν. <sup>19</sup> καὶ δώσω  
τέρατα ἐν τῷ οὐρανῷ ἄνω  
καὶ σημεῖα ἐπὶ τῆς γῆς κάτω,  
αἶμα καὶ πῦρ καὶ ἀτμίδα  
καπνοῦ. <sup>20</sup> ὁ ἥλιος μετα-  
στραφήσεται εἰς σκότος, καὶ  
ἡ σελήνη εἰς αἶμα, πρὶν ἢ  
ἐλθεῖν ἡμέραν κυρίου τὴν  
μεγάλην καὶ ἐπιφανῆ. <sup>21</sup> καὶ  
ἔσται πᾶς ὃς ἐὰν ἐπικαλέση-  
ται τὸ ὄνομα κυρίου σωθή-  
σεται.

17. εἶται cD cop sah syr  
Ir Hil Aug Rebapt ap Cyp ...  
Ln καὶ εἶ. | ἐν τ. ε. ημ. . . .  
B sah μετα ταυτα, Cal<sup>1</sup> arm  
Cyr hrs Const Thph<sup>2</sup> μετ.  
ταυτ. ἐν τ. ε. ημ | ο θεος cA  
BCI al pl cop sah syr etc.  
Thph<sup>2</sup> ... DE al<sup>1</sup> vg Thph<sup>1</sup>  
(ydr) Ir Hil al κυριος . .  
47. mg Chr κυρ. ο θ. | D\*  
gr πασας σαρκας | υμων pr  
(om 106\*\*) et sec (om C)...  
D-Hil Hier Rebapt ap Cyp  
αυτων; iidem (sed tacet Hil)  
om υμ. tert, item (et C\*?E;  
sed tacet Hil Hier) quart |  
ἐνυπνιοις (Gb Sz) cABCD\*  
h al fere<sup>30</sup> ... ἐνυπνια cE al  
pm etc. (om D\*gr).

18. γε ... D\* d egw | B Rebapt  
ap Cyp Hier om ἐν τ. ημ. εκ.,  
item καὶ προφητ.

Joel II. 28—32.

<sup>28</sup> καὶ ἔσται μετὰ ταῦτα  
καὶ ἔκχεω ἀπὸ τοῦ πνεύμα-  
τός μου ἐπὶ πᾶσαν σάρκα,  
καὶ προφητεύσουσιν οἱ υἱοὶ  
ἡμῶν καὶ αἱ θυγατέρες  
ἡμῶν, καὶ οἱ πρεσβύτεροι  
ἡμῶν ἐνύπνια ἐνυπνιασθή-  
σονται, καὶ οἱ νεανίσκοι  
ἡμῶν ὁράσεις ὄψονται. <sup>29</sup> καὶ  
ἐπὶ τοὺς δούλους μου καὶ  
ἐπὶ τὰς δούλας ἐν ταῖς ἡμέ-  
ραις ἐκείναις ἔκχεω ἀπὸ τοῦ  
πνεύματός μου. <sup>30</sup> καὶ δώσω  
τέρατα ἐν οὐρανῷ, καὶ ἐπὶ  
τῆς γῆς αἶμα καὶ πῦρ καὶ  
ἀτμίδα καπνοῦ. <sup>31</sup> ὁ ἥλιος  
μεταστραφήσεται εἰς σκότος  
καὶ ἡ σελήνη εἰς αἶμα, πρὶν  
ἐλθεῖν τὴν ἡμέραν κυρίου  
τὴν μεγάλην καὶ ἐπιφανῆ.  
<sup>32</sup> καὶ ἔσται πᾶς ὃς ἂν ἐπι-  
καλέσεται τὸ ὄνομα κυρίου  
σωθήσεται.

28. Alex. MS. Compl.  
Ed. et mu al om καὶ ante  
ἐκχεω | ἐνυπνια ... ἐνυπνιοις.  
Alex. MS.

29. καὶ ἐπὶ τοὺς ... Alex.  
MS. Compl. Ed. et mu al  
read καὶ γε ἐπὶ τοὺς | μου  
deestin Compl. Ed. | δουλας...  
Alex. MS. et Ald. Ed. δουλας  
μου | ad f. many copies add.  
καὶ προφητεύσουσι.

30. δώσω ... Ed. Rom.  
δωσωσι Ed. Ald. δωσουσι  
ἐν ουρ. ... Alex. MS. Compl.  
Ed. et mu al ἐν τω ουρ. Some  
as Barb. MS. add ἄνω | καὶ  
ἐπὶ τῆς γῆς ... Many copies  
as Barb. MS. read καὶ σημεῖα  
ἐπὶ τῆς γῆς κατω |

31. πρὶν ... ad ἡ.

Joel III. 1—5.

<sup>1</sup> וְהָיָה אַחֲרֵיכֶן אֲשַׁפֵּךְ  
אֶת־רוּחִי עַל־כָּל־בָּשָׂר  
וְנָבְאוּ בְּנֵיכֶם וּבָנֹתֵיכֶם  
זְקֵנֵיכֶם חִלְמוֹת יַחֲלֹמוּן  
(בְּחִזְיוֹנֵיכֶם חֲזִיוֹנוֹת) (יִרְאוּ):  
<sup>2</sup> (וְיֹנֵם) (עַל־הַעֲבָדִים וְעַל־  
הַשְּׁפָחוֹת בְּיָמֵים הָהֵם  
אֲשַׁפֵּךְ אֶת־רוּחִי: וְנָתַתִּי  
מוֹפְתִים בְּשָׁמַיִם וּבָאָרֶץ  
דָּם וָאֵשׁ וְחִלְמוֹת עֵשׂן:  
<sup>3</sup> הַשֶּׁמֶשׁ יִהְיֶה לְחֹשֶׁךְ וְהַיָּרֵחַ  
לְדָם לְפָנַי בּוֹא יוֹם יְהוָה  
הַגָּדוֹל וְהַנּוֹרָא: <sup>4</sup> וְהָיָה כָּל־  
אֲשֶׁר יִקְרָא בְּשֵׁם יְהוָה  
יִפְלָט.

c) 178 K. d) ימן 30 K.  
ימן 17 K. e) 126. 150 K.  
f) + כל 93 K. g) = 72 K.  
† in al. חֲזִיוֹנֵי.

19. A al<sup>2</sup> sah syr ar<sup>e</sup> om  
αρω (item κατω syr ar<sup>e</sup>) | D  
om αιμα usque καπνου.

20. D\* μεταστροφεται | η  
cB al fere omn Chr al... Ln  
om η (Gb<sup>o</sup>) cACDE 13. |  
ημεραν cBD...ς την ημ. cA  
CE al ut vdr omn Chr al |  
D om και επιφ.

21. ος εαν cBE al...ς Ln  
ος αν cACD al pler Chr al |  
D\* του κυρ.

[<sup>16</sup>this is that which was spoken by the prophet Joel;] <sup>17</sup>And it shall come to pass in the last days, saith GOD, I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: <sup>18</sup>And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: <sup>19</sup>And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: <sup>20</sup>The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; <sup>21</sup>And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

<sup>22</sup>And it shall come to pass after these things, \*that I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions: <sup>23</sup>And on my servants and on my handmaidens in those days will I pour out of my spirit. <sup>24</sup>And I will shew wonders in heaven, and upon the earth; blood, and fire, and vapour of smoke: <sup>25</sup>The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. <sup>26</sup>And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

\* Gr. and. † or, glorious.

<sup>1</sup>And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: <sup>2</sup>And also upon the servants and upon the handmaids in those days will I pour out my spirit. <sup>3</sup>And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. <sup>4</sup>The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. <sup>5</sup>And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered.

It may be said that this is a long Quotation from the LXX, to which, excepting a few deviations and these unimportant, it shows a wonderful\* similarity. The LXX, again, is a pretty exact translation of the Hebrew, so that where the writer departs from the one, he usually does so from the other also.

Let us now note these points of divergence. אַחֲרֵיכֵן, in the LXX μετὰ ταῦτα "after these things", or "thereafter", is rendered by ἐν ταῖς ἐσχάταις ἡμέραις "in the last days", which may be accounted the apostolic interpretation of the expression, and as explaining the time to which the original points. Comp. Is. II. 2. וְהָיָה בְּאַחֲרֵית הַיָּמִים, in the LXX οὕτως ἔσται ἐν ταῖς ἐσχάταις ἡμέραις "and it shall be in the end of the days", i. e. in the last days. λέγει ὁ Θεός "saith GOD" is next

inserted, though not occurring in the original here, but at ch. II. 12 is found *וְנִים עַתָּה נֹאֵם יְהוָה* "and also now saith Jehovah", in the LXX *καὶ νῦν λέγει κυριός ὁ θεὸς ὑμῶν*, from which it may have been borrowed. It is a prophetic phrase found so often in Ezekiel, constantly in Jeremiah, and in Isaiah less frequently.

Acts follows the Heb. in having for *וְנִים* *ἐκχεῶ* "I will pour out", where the LXX prefixes *καὶ* "and", which, however, is omitted in Alex. MS. Compl. Ed. and many others; but it renders *רוּחַ יְהוָה* "my spirit" with the LXX *ἀπὸ τοῦ πνεύματος μου* "of my spirit."

The two last clauses of ver. 17 are transposed in the Acts, which is not found in any copy of the LXX., the Heb. order being here always followed.

The original begins ver. 2 with *וְנִים* "and even", marking intensity and the extent of GOD's goodness in the gift of His Spirit reaching unto men-and maid-servants, which idea is fully brought out in the *καὶ γε* of Acts, but in the LXX it is merely an additive one *καὶ*.

The original says *עַל-הָעֲבָדִים וְעַל-הַשְּׁפָחוֹת* "upon men-servants and maidens", which is restricted in the LXX *ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας* "upon my men-servants and upon the maidens"; and in the Acts by having *μου* after *δούλας* also, "my maidens."

*καὶ προφητεύσουσιν* "and they shall prophesy" is read, at the end of ver. 18, as the effect of the outpouring of the Spirit in this last case, although no corresponding expression occurs in the original; yet it is evidently to be gathered from the mention of the same effect as following the out-pouring on all flesh, in the case of "the sons and daughters" in ver. 17.

"The heaven" and "the earth" are contrasted in the New Test. by *ἀνω* "above" being added to the former, and *κατω* "below" to the latter. Also GOD is represented as saying *δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ τῆς γῆς κάτω* "I will give wonders in the heaven above and signs on the earth below", whilst in the original *מוֹפְתִים* "wonders" are to be exhibited in both. The next last verse tells of the wonders to be displayed in the heaven, since it speaks of "the sun" and "the moon", and it may be concluded that the end of the preceding verse refers to the signs on the earth, unless these also are to be regarded as "wonders in the heaven", and then, "signs on the earth" will be merely an explanatory phrase, meaning that "the wonders" visible "in the heavens above" will be regarded by those "upon the earth below" as "signs" of the times.

The expression at the end of ver. 3. *תִּמְרוֹת עֵשָׂן*, which is found elsewhere only in Cant. III. 6 *תִּמְרוֹת עֵשָׂן*, written defectively *תִּמְ* in many MSS., is rendered *ἀτμίδα καπνοῦ* in both the LXX and Acts. The Heb. word is taken to mean "pillars", as coming from the root *תָּמַר* which prob. signified *to be* or *stand erect*. With this compare the Talmudic use of *תָּמַר* to rise in a column, as smoke. The ex-

pression is poet. for the common one  $\text{שָׁרָף וְנִשְׁרָף}$  Judg. XX. 40. In the LXX of Cant. III. 6. it is rendered  $\sigmaτελέχη κάπνου$  "trunks (or stems) of smoke"; and of Joel, as above,  $\acute{\alpha}τμίδα κάπνου$  "vapour of smoke"; and correspondingly in the Vulgate by *virgulae* and *vaporem*.  $\kappa\alpha\pi\nu\acute{o}\varsigma$  and  $\acute{\alpha}τμ\acute{o}\varsigma$  differ in this, that the former means "smoke of burning wood", and the latter, "vapour of boiling water", from which comes  $\acute{\alpha}τμ\acute{\iota}\varsigma$  properly "steam"; so that  $\acute{\alpha}τμίδα κάπνου$  would contain a reference to both, and departs from the original only in not giving the form as that of columns or pillars, straight like the palm-tree and expanded at top.

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## TABLE C.III.o.a.

(1)

Acts XIII. 22.

[ὃ καὶ εἶπεν μαρτυρήσας]  
 Εὗρον Δαυὶδ τὸν τοῦ Ἰε-  
 σsaί, ἄνδρα κατὰ τὴν καρ-  
 διαν μου, ὃς ποιήσει πάντα  
 τὰ θελήματά μου.

Ε ηῦρον | D 34 τον υιον  
 Ιεσσαί | E om ανδρα (om B)  
 κ. τ. κ. μου ος.

[to whom also he gave  
 testimony, and said,] I  
 have found David the son  
 of Jesse, a man after mine  
 own heart, which shall  
 fulfil all my will.

This verse "presents a singular compound of several places in the Old Testament." It begins with an extract from Ps. LXXXIX. 21 (Sept. LXXXVIII. 21.) "I have found David"; but, instead of continuing with עָבַדִּי *τον δουλων μου* "my servant", and showing his relation to GOD, it turns to point out his human relationship *τον του Ιεσσαί* "the son of Jesse." See 1 Sam. XVI. 11—13. Recourse is then had to 1 Sam. XIII. 14. where it is said "the Lord hath sought him *אִישׁ בְּלִבָּבוֹ* *ανθρωπον κατα την καρδιαν αυτου* "a man after his heart"; and, as the Lord did not seek without finding, it would, by representing Him as the speaker, be "I, the Lord, have found me a man after my heart", the last part of which is copied in the Acts, as descriptive of David, to whom it was first applied.

From verses 13—14, we learn that Saul had not kept the commandments, which the Lord had enjoined on him—that, since he had done so, his authority over Israel should not continue, but that, if he had done otherwise, it would have been established for ever. Now let us reverse this process. Instead of Saul, the Lord made choice of David, to whom he addresses these words (II. Sam. VII. 16) "thine house and thy kingdom shall be established for ever"; from which it is inferrible that he kept the commandments of the Lord. If the Lord were represented prospectively speaking of David, with regard to this, He might say "who shall keep my commandments", which is the same as what is said in Acts *ὃς ποιήσει πάντα τὰ θελήματά μου* "who shall do all my wills or desires", these being expressed in his commandments. See especially 1 Kings III. 14. This final clause is seen to be additional, yet derivable from the remaining words of the verse.

Ps. LXXXVIII. 21.

εὗρον Δαυὶδ τὸν δοῦλόν  
 μου,

1 Kings XIII. 14.

ζητήσῃ κύριος ἐναντὶ ἄν-  
 θρωπον κατὰ τὴν καρδίαν  
 αὐτοῦ.

κνρ. εαν... Compl. Ed. αὐτω  
 κνρ. | ανθρωπον ... ανδρα  
 Arm. 1, Arm. ed., Georg.

<sup>21</sup>I have found David my  
 servant.

<sup>14</sup>The Lord will seek for  
 Himself a man after His  
 own heart.

Ps. LXXXIX. 21.

מָצָאתִי דָוִד עַבְדִּי

1 Sam. XIII. 14.

בָּקַשׁ יְהוָה (לֵאמֹר) אִישׁ בְּלִבָּבוֹ

g) = 30 K. n 187; 71 ap. K.

(20) I have found David  
 my servant.

<sup>14</sup>The LORD hath sought  
 him a man after his own  
 heart.

(2)

Rom. XI. 8.

[καθὼς γέγραπται] Ἔδω-  
κεν αὐτοῖς ὁ θεὸς πνεῦμα  
κατανύξεως, ὁφθαλμοὺς τοῦ  
μὴ βλέπειν καὶ ὦτα τοῦ μὴ  
ἀκοῦειν, ἕως τῆς σήμερον  
ἡμέρας.

Deut. XXIX. 4.

καὶ οὐκ ἔδωκε κύριος ὁ  
θεὸς ὑμῖν καρδίαν εἰδέναι  
καὶ ὁφθαλμοὺς βλέπειν καὶ  
ὦτα ἀκοῦειν ἕως τῆς ἡμέρας  
ταύτης.

τον βλέπειν Alex. MS. ...  
καὶ τα ὦτα Alex. MS.

Is. XXIX. 10.

οὐκ πεπότικεν ὑμᾶς κύριος  
πνεῦμα κατανύξεως καὶ  
καμύψει τοὺς ὁφθαλμοὺς  
αὐτῶν.

4Yet the Lord GOD hath  
not given you a heart to  
know, and eyes to see, and  
ears to hear, unto this day.

10For the Lord hath made  
you drink the spirit of  
deep sleep, and he shall  
close their eyes.

Deut. XXIX. 3.

וְלֹא־נָתַן יְהוָה לָכֶם (לֵב)  
לְדַעַת (וְעֵינִים) לִרְאוֹת  
(וְאָזְנוֹת) לִשְׁמֹעַ עַד הַיּוֹם  
הַזֶּה

i) = 129 K. k) וְלֹא־נָתַן =  
104 K. l) וְעֵינֵיכֶם 185 K.

Is. XXIX. 10.

כִּי־נָסַף (עַלְיֵכֶם) יְהוָה  
רוּחַ פְּרִדְמָה וַעֲצָם אָתָּה  
עֵינֵיכֶם

z) ~ 30 K.

4Yet the Lord hath not  
given you an heart to per-  
ceive, and eyes to see, and  
ears to hear, unto this day.

10For the LORD hath  
poured out upon you the  
spirit of deep sleep, and  
hath closed your eyes.

[(According as it is writ-  
ten,] GOD hath given them  
the spirit of \*slumber,  
eyes that they should not  
see, and ears that they  
should not hear;) unto  
this day.

\* ¶ or, remorse.

On this Quotation Dr. Davidson remarks: (in Sac. Herm. p. 408)  
"This citation seems to have been taken from two parallel passages  
viz. Is. XXIX. 10 and Deut. XXIX. 4 (3). Some words are taken  
from the one, and some from the other, though, properly speaking,  
the latter of the two passages should be quoted. In consequence of  
this confusion, the ancients were accustomed to affirm, that the passage  
is not a citation from the Old Testament. So Origen and many others."

In both the originals to which it is referred, it is written as  
*addressed* to the Israelites; but Paul, as he did not deliver it to them,  
wrote it as *spoken of* them, and hence the change from the second to  
the third person—from "you" to "them."

The first clause seems to be compounded from the two. Deut.  
reads: "the Lord GOD gave not to you a heart to know, and eyes to  
see, and ears to hear";—and Isaiah: "The Lord hath poured upon  
you *the spirit of deep sleep*, and shut up your eyes." "The spirit of  
deep sleep (or insensibility)" πνεῦμα κατανύξεως is taken from Isaiah;  
but instead of being preceded by "the Lord hath poured upon you",  
(in the Sept. πεπότικεν ὑμᾶς κύριος) recourse seems to have been had  
to Deut., which is read affirmatively: ἔδωκε κύριος ὁ θεὸς ὑμῖν, or as  
Paul has it ἔδωκεν αὐτοῖς ὁ θεός "GOD gave them."

The remainder in Rom. is ὁφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ  
μὴ ἀκοῦειν "(GOD gave them) eyes for not seeing, (i. e. but not for  
seeing, or wherewith they could not see,) and ears for not hearing,  
(i. e. but not for hearing, or wherewith they could not hear)." A person,  
who, when awake, has the organs of seeing and hearing perfect, has  
these same organs as perfect during sleep. In the former state, his

mind, acting through them, receives impressions from external objects, but in the latter, no impressions are generally conveyed through them, so that, in that state, it would be nearly the same thing, were these organs wanting. Ps. XCIV. 9 reads: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" where GOD is said to have given eyes and ears to men." — Now, let us recur to Deut., and learn what is there said. "GOD gave not to you .. eyes to see and ears to hear", which, that it may not contradict the Psalm, can only mean, "GOD gave you eyes, but not eyes for seeing, and ears, but not ears for hearing", a statement precisely the same as Paul gives. Just as we saw the sleeping man's eyes and ears to be useless, so the Israelites might put themselves into a condition, where their spiritual eyes and ears, which GOD had given them, would be useless, and *when* it could be said that GOD had given them eyes not fitted for seeing, and ears not fitted for hearing. See Is. VI. 9-10, and the passages where it is quoted.

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## TABLE D

contains the Quotations in the New Testament, which *differ* from the Original Hebrew Text, but *agree* with the Septuagint Version, which of course also varies from the original.

Such a Table is found divisible into two parts D.s, containing those passages, wherein the *same* arrangement of words is followed in the New Testament and the Septuagint; and D.d, those wherein the words occur in a slightly *different* order.

The Difference from the Heb. may be I. in Words; or II. in Clauses; or III. in Both. Hence Table D would be divided into three parts correspondingly. Table D.I; Table D.II; & Table D.III.

And, as the Difference in Words may have reference to the rendering(r); to the omission(o); and to the addition thereof(a), Table D.I. would be subdivided into corresponding parts: Table D.I.r; Table D.I.o; Table D.I.a; or combinations thereof.

Also, as the Difference in Clauses may have respect to their position, as (1) introductory; (2) intermediate; and (3) final, Table D.II. would also be broken up into Table D.II.1; Table D.II.2; Table D.II.3 to correspond; and the letters, r, o, & a would intimate about the rendering, omission and addition thereof.

Similarly would there be subdivisions of Table D.III.

### TABLE D.s.I.r.

#### (1)

Matt. IV. 7.	Deut. VI. 16.	Deut. VI. 16.
<p>[Πάλιν γέγραπται] Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.</p> <p>οὐκ ἐκπειράσεις (LS al -σης) ... D ου πειράσεις.</p> <p>[It is written again] Thou shalt not tempt the Lord thy GOD.</p>	<p>οὐκ ἐκπειράσεις κύριον τὸν θεόν σου,</p> <p>Thou shalt not tempt the Lord thy GOD.</p>	<p>לֹא תִסְתָּאֵם אֶת־יְהוָה אֱלֹהֶיךָ</p> <p>Ye shall not tempt the LORD your GOD.</p>

The Heb. reads in the plural תִּסְתָּאֵם and אֱלֹהֶיךָ, rendered by the singular ἐκπειράσεις and τὸν θεόν σου in the Sept., which Matt. also gives. The next part of the verse has also the verb plural in Heb. תִּסְתָּאֵם which the LXX. follows in Vat. ἐξεκπειράσατε or Alex. ἐξεκπειράσασθε.



The LXX. also reads *συνῶσι*, which Tischendorf has adopted in Ed. Sept. N. T. and, as shown above, *ς* ed. 1550, *ς*<sup>e</sup> 1624,—33 Gb Ln i. e. Griesbach and Lachmann give. Also, for *ἰάσομαι* of the LXX. which Tisch. follows in Matt., *ς* has *ἰάσωμαι*; and hence the rendering: “and I should heal them”, which should be: “and I shall heal them.” And similarly, if *ἐπιστρέψουσιν* be read, it will be translated: “and they shall turn”, i. e. be converted.

Between Matt. and the original, the variations lie in this, that what is expressed in the latter in the imperative, is in the former changed into the future in the first verse, and the aorist in the next. Thus שְׁמַעוּ שְׁמַעוּ “to hear hear ye”, where, the inf. standing *after* the finite verb, such a connection generally indicates *continued* action, so that here the meaning is: “hear ye on continually”, Matt. renders by ἀκοῇ ἀκούσετε “ye shall hear by hearing”; and so of the other. Again: הַשְׁמַן לִבְהֵעַם הַזֶּה “make thou fat the heart of this people”, metaph. of the heart, as wrapped in fat, and so made dull and callous to the prophet’s words, is rendered by Matt. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου: “for the heart of this people is fattened”, lit. thickened, i. e. metaph. rendered stupid. And similarly of the other two. Now, the command being issued by GOD renders the accomplishment certain, so that it may be aptly expressed, as in the former instances by the future, since yet, but surely to happen; and as in the latter by the present (properly the aorist), the effect having already, as it were, taken place, and, as preparatory to the end in view, and accounting for what is said before, being suitably introduced by γὰρ “for.” It is known that the imperative and the future are closely related. So Gesenius says in Heb. Gr. § 127. 1. The Imperative “is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise;) and hence in prophetic declarations as Is. 6. 10, *thou shalt make the heart of this people hard*, for, *thou wilt make*... In all these cases the use of the Imp. approaches very near to that of the Fut., which may either precede or follow it in the same signification.”

The following expressions, denoting the effect intended, read in the end of the verse, differ in the two passages. In Matt. it is said: καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς. “and understand with the heart, and return, and I shall heal them.” In Is. וְלִבָּו יֵבִין וְשֶׁבַע יִרְפָּא לוֹ “and their heart understand, and return (i. e. be renewed), and he (GOD) heal them”, (i. e. pardon and forgive them). But it is noted above that many copies read וּבְלִבָּו, correspondingly with the two preceding clauses, which would alter the translation to: “and with their heart understand.” I gave: “he (GOD) heal”, according to the rendering of Gesenius; but I would incline to regard the verb as unipersonal and translate: “and there be healing to them”, like לִי צָר lit. ‘it is strait to me’, “I am in a strait”, Ps. 31. 10; לִי צָר לִי

is warm to him' "he is made warm; gets warmth. 1 Kgs. 1. 1; yet, as the healing would come from Jehovah, the two forms are equivalent, the one bringing more prominently out the deed, the other, the agent, agreeably to which Matt. says: *ιάσομαι*: "I shall heal."

## (3)

Luke IV. 12.

[*εἰρηται*] Οὐκ ἐκπειράσεις  
κύριον τὸν θεόν σου.

[It is said,] Thou shalt not  
tempt the Lord thy GOD.

Dent. VI. 16.

οὐκ ἐκπειράσεις κύριον  
τὸν θεόν σου,

Thou shalt not tempt the  
Lord thy GOD.

Dent. VI. 16.

לֹא תִנְסֶיךָ אֱלֹהֶיךָ יְהוָה אֱלֹהֶיךָ

Ye shall not tempt the  
LORD your GOD.

For any remarks see on Matt. IV. 7, p. 88 with which Luke agrees.

## (4)

Acts II. 25—28.

[<sup>25</sup> Δαυὶδ γὰρ λέγει εἰς  
αὐτόν] Προορώμην τὸν κύ-  
ριον ἐνώπιόν μου διὰ παν-  
τός, οὗ ἐκ δεξιῶν μου ἐστίν,  
ἵνα μὴ σαλευθῶ. <sup>26</sup> διὰ  
τοῦτο ἠὲ φράνθη μου ἡ καρ-  
δία καὶ ἠγαλλιάσατο ἡ  
γλῶσσά μου, ἐτι δὲ καὶ ἡ  
σάρξ μου κατασκηνώσει  
ἐπ' ἐλπίδι, <sup>27</sup> οὐκ ἐγκα-  
ταλείψεις τὴν ψυχὴν μου  
εἰς ἄδην οὐδὲ δώσεις τὸν  
ὄσιόν σου ἰδεῖν διαφθοράν.  
<sup>28</sup> ἐγνώρισάς μοι ὁδὸν ζωῆς,  
πληρώσεις με εὐφροσύνης  
μετὰ τοῦ προσώπου σου.

25. προορώμην cAB\* CDE  
etc. ... προορώμην cB\*\* al pl |  
D syr (om ενωπ. μ.) ar<sup>2</sup> τ. κυρ-  
μον (non Chr al Ir Fulg).

26. ηυφρ. cABCDE al  
Clem. ... ευφρ. cm pl | μου  
η καρδ. cB Clem ... ε Ln η  
κ. μ. cACDE al ut vdr omn |  
επ cAE al pler. ... CD εφ.

27. αδην (Gb) cABCD al<sup>20</sup>  
Clem Thph<sup>1,2</sup> ... ε αδου cE  
al pl Or Chr.

28. D\* gr γνωρισας | A\*  
(vdr) al<sup>1</sup> ευφροσύνη.

[<sup>25</sup> For David speaketh  
concerning him,] I foresaw  
the Lord always before  
my face, for He is on my  
right hand, that I should  
not be moved: <sup>26</sup> Therefore  
did my heart rejoice, and  
my tongue was glad; more-  
over also my flesh shall

Ps. XV. 8—11.

<sup>8</sup> προορώμην τὸν κύριον  
ἐνώπιόν μου διὰ παντός,  
οὗ ἐκ δεξιῶν μου ἐστίν ἵνα  
μὴ σαλευθῶ. <sup>9</sup> διὰ τοῦτο  
ἠὲ φράνθη ἡ καρδία μου  
καὶ ἠγαλλιάσατο ἡ γλῶσσά  
μου, ἐτι δὲ καὶ ἡ σάρξ μου  
κατασκηνώσει ἐπ' ἐλπίδι.  
<sup>10</sup> οὐκ ἐγκαταλείψεις τὴν  
ψυχὴν μου εἰς ἄδην, οὐδὲ  
δώσεις τὸν ὄσιόν σου ἰδεῖν  
διαφθοράν. <sup>11</sup> ἐγνώρισάς  
μοι ὁδὸν ζωῆς. πληρώσεις  
με εὐφροσύνης μετὰ τοῦ  
προσώπου σου.

8. προορώμην Alex. MS.  
for προωρ.

9. εὐφράνθη for ηυφρ.  
10. εἰς ἄδου Alex. MS. for  
-δην.

11. ευφροσύνη Alex. MS.  
for -νης.

<sup>8</sup> I foresaw the Lord al-  
ways before my-face; for  
He is on my right hand,  
that I should not be moved;  
<sup>9</sup> therefore my heart re-  
joiced, and my tongue was  
glad; moreover also my  
flesh shall rest in hope:

Ps. XVI. 8—11.

<sup>8</sup> ἐγὼ εἰπέ τῷ κυρίῳ ὁ  
κύριός μου ἐκ δεξιῶν  
ἐστίν ἵνα μὴ σαλευθῶ.  
<sup>9</sup> διὰ τοῦτο ἠὲ φράνθη  
ἡ καρδία μου καὶ ἠγαλλιά-  
σατο ἡ γλῶσσά μου, ἐτι δὲ  
καὶ ἡ σάρξ μου κατασκη-  
νώσει ἐπ' ἐλπίδι.  
<sup>10</sup> οὐκ ἐγκαταλείψεις τὴν  
ψυχὴν μου εἰς ἄδην, οὐδὲ  
δώσεις τὸν ὄσιόν σου ἰδεῖν  
διαφθοράν. <sup>11</sup> ἐγνώρισάς  
μοι ὁδὸν ζωῆς. πληρώσεις  
με εὐφροσύνης μετὰ τοῦ  
προσώπου σου.

d) שׁוּי 272 K. e) בִּלְ 76;  
131 a p. K. e) יֵשׁ 157 K.  
f) - 148 K. g) + לִנְחָא 245 K.  
h) וְהָא 1. 2. 40. 93. 131. 156.  
158. 180. 228; 130 f. 224 ex.  
c K. 244. 867; 31. 758. 829.  
864 a p. 32. 645 ex. c R.  
ant. Masora etiam notat יֵהִי.  
k) לְרִאשׁוֹת plurim K. et R. Ed.  
ant. Masora etiam notat יֵהִי.  
l) שׁוּי 37. 39 K. l) שׁוּי 73  
f. K. m) = 650 B. K.

<sup>8</sup> I have set the LORD  
always before me: because  
He is at my right hand, I  
shall not be moved. <sup>9</sup> There-  
fore my heart is glad, and  
my glory rejoiceth: my  
flesh also shall \*rest in  
hope. <sup>10</sup> For thou wilt not

rest in hope; <sup>27</sup>Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>28</sup>Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

<sup>10</sup>because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. <sup>11</sup>Thou hast made known to me the ways of life; Thou shalt make me full of joy with thy countenance.

leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. <sup>11</sup>Thou wilt shew me the path of life: in thy presence is fulness of joy.

\* ¶ Heb. dwell confidently.

The variations here from the original are the following. In ver. 8 שׁוֹמֵר יְהוָה לִפְנָי "I set the Lord for my front", or in front of me, is rendered by προορώμην τὸν κύριον ἐνώπιόν μου "I foresaw the Lord my fronter", or in my sight; but the latter is evidently the consequent of the former. כִּי מִיְמִינִי בִלְ-אֲמוּנָה "because (he is) at my right hand, (therefore) I shall not be moved", where the latter is the *conclusion* of the former, and describes the state of the speaker, is given as ὅτι ἐκ δεξιῶν μου ἐστὶν ἵνα μὴ σαλευθῶ, "because he is at my right hand in order that I may not be moved", as if the latter were the *purpose* of the former. And yet there is no radical difference, the *conclusion* drawn readily suggesting the *purpose*, which is the form of expression in Acts. καὶ ἡγαλλιάσατο ἡ γλῶσσα μου "and my tongue prided itself", in ver 26, is found for וַיִּגַּל כְּבוֹדִי "and my glory exulted", but the *glory* of any one is a poetical expression for the *mind, heart*, as the noblest part of man; (see Gen. XLIX. 6; Ps. VII. 6) the parallelism here being לִבִּי "my heart"; also, as the heart is the seat of the affections, it may be taken for that which gives utterance thereto, that is, the *tongue*, (see Ps. XXX. 13; CVIII. 2) so that the two expressions harmonize. לְשֹׁאֵל "for sheol", i. e. to be at his disposal, where sheol would be treated as a person, which is sometimes done, (see Ps. XLIX. 16; Hos. XIII. 14,) would be best rendered by εἰς ἔδου, which is the reading adopted in *g*, whereas the other εἰς ἔδην regards it as a place, and so it is generally viewed. In regard to the reading הַסִּדִּיק we believe the singular הַסִּדִּיק to be the correct one, not only because the rendering is τὸν ὁσὸν σου "thy holy one", but since it is found "in 263 MSS., and all the ancient versions have the sing. form." Davidson's *Introd. to O. T.* p. 135. It is noted above "הַסִּדִּיק plurimi K. et R. Edd. ant. Masora etiam notat 'יִדִּיק'." Lastly, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου "thou wilt fill me with gladness with thy face", or in thy presence, is found for שָׂבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ "satiety of gladnesses is with thy face", the anticipated result being put for what could produce it, and the objective having become subjective and personal, i. e. the abundance of gladnesses, instead of being spoken of as to their *locality*, is mentioned. as to be *applied* by one person to another, in fact *transferred* as far as the other can hold: "thou wilt fill me."

(5)

Acts VIII. 32—33.

Is. LIII. 7—8.

Is. LIII. 7—8.

[ὅ δὲ περισχὴ τῆς γρα-  
φῆς ἣν ἀνεγίνωσκεν ἦν αὕτη]  
Ὡς πρόβατον ἐπὶ σφαγῇ  
ἤχθη, καὶ ὡς ἄμνος ἐναν-  
τίον τοῦ κείροντος αὐτὸν  
ἄφωνος, οὕτως οὐκ ἀνοίγει  
τὸ στόμα αὐτοῦ. <sup>32</sup> ἐν τῇ  
ταπεινώσει αὐτοῦ ἡ κρίσις  
αὐτοῦ ἤρθη· τὴν δὲ γενεάν  
αὐτοῦ τίς δηγήσεται; οὐ  
αἰσθεται ἀπὸ τῆς γῆς ἡ ζωὴ  
αὐτοῦ.

32. κείροντος cACEGH al  
fere 20 Ign Chr Chron . . .  
Ln -ροντος cB al pl Or Cyr  
hrs Thph | ουτως . . . GH al  
mu ουτως.

33. αὐτου pr cCEGH al ut  
vdtr fere omn vv fere omn  
Chr Oec Thph... Ln om cAB  
al<sup>1</sup> vg (lr om εν τη usque  
ηρθη) | δε cEGH al ut vdtr  
omn tol cop arr Chr al lr...  
Ln om cABC vg sah syr<sup>p</sup>  
(syr aeth ef).

32. [The place of the  
scripture which he read  
was this.] He was led as  
a sheep to the slaughter;  
and like a lamb dumb be-  
fore his shearer, so opened\*  
he not his mouth: 33. In  
his humiliation his judg-  
ment was taken away:  
and who shall declare his  
generation?† for his life  
is taken from the earth.

\* Or rather, openeth.

† Or, progeny.

ὡς πρόβατον ἐπὶ σφαγῇ  
ἤχθη, καὶ ὡς ἄμνος ἐναν-  
τίον τοῦ κείροντος αὐτὸν,  
οὕτως οὐκ ἀνοίγει τὸ στόμα.  
<sup>32</sup> ἐν τῇ ταπεινώσει ἡ κρίσις  
αὐτοῦ ἤρθη· τὴν γενεάν αὐ-  
τοῦ τίς δηγήσεται; οὐ  
αἰσθεται ἀπὸ τῆς γῆς ἡ ζωὴ  
αὐτοῦ.

7. εαντιον . . Compl. Ed.  
εμπροσθεν | κείροντος . . .  
-ραντος Alex. MS. and many  
others add αὐτον | in fine  
add αὐτου Alex and numer-  
ous other MSS. and so the  
Compl. et Ald. Edd.

8. ταπεινώσει many MSS.  
add αὐτου | την γενεαν  
many insert δε.

7. he was led as a sheep  
to the slaughter, and as  
a lamb before the shearer  
is dumb, so He openeth  
not *His* mouth. 8. In *His*  
humiliation His judgment  
was taken away; who  
shall declare His gene-  
ration\*? for His life is  
taken from the earth:

\* Or, progeny.

בִּשְׁחָה (מ) לְטֹבַח וְיִבֵּל  
(נ) וְכִרְחֵל לִפְנֵי גֹזֵזָה (נ)  
(ק) וְלֹא יִפְתָּח פִּיו: מַעְצָר  
(י) מִמִּשְׁפָּט לִקְחָהּ (י)  
(ד) מִי (י) שֶׁחָחָה כִּי נִגְזַר  
מֵאֶרֶץ חַיִּים

<sup>7</sup> m) לטבחיו 601 K. n) =  
307 K. o) = 149 K. p) וי =  
250. 307 K. 545 a.p.R. q) ב  
= 254 K. r) וי = 145 K. 440.  
596 a.p.R. s) וי 195 a.p.K.  
t) שחח 187 K.

7. he is brought as a  
lamb to the slaughter, and  
as a sheep before her  
shearers is dumb, so he  
openeth not his mouth.  
8. He was taken from pri-  
son and from judgment;  
and who shall declare his  
generation? for he was  
cut off out of the land of  
the living:

This Quotation closely follows the LXX., differing from it only in adding αὐτον after κείροντος, and αὐτου after στόμα and ταπεινώσει, which additions are found in some MSS. of the Sept., but it is seen whence they came. The following are Dr. Davidson's explanatory remarks (Sac. Herm. pp. 390—1). "The departure from the Hebrew is considerable; and it has been affirmed that the New Testament writer does not give the sense of the original words. Among the multitudinous interpretations of the Hebrew words, that given by Dr. Henderson is the best. "Without restraint, and without a sentence he was taken away", i. e. he had not the benefit of a formal trial, in which his innocence might have appeared; neither was there the semblance of a fair hearing of his

case before a judge and his accusers. On the contrary Pilate offered no restraint to the violent procedure of the Jews; nor did he pronounce a legal sentence upon the Saviour, but simply delivered him up to them to be treated as they pleased. In conformity with this interpretation is the rendering of the Septuagint Version, which Luke follows. "In humiliation his judgment was taken away", i. e. in the midst of oppressive treatment, he was deprived of a fair trial, — his right was taken away, — no equity was shown him. That *κρισις* has this signification may be proved from Matt. XXIII. 23; Luke XI. 42. *מִשְׁפָּח* has the same meaning: see Deut. XXXII. 4; Gen. XVIII. 25; Jer. XXII. 15. Thus the sense of the Hebrew and the Greek is the same, although the words do not correspond."

In comparing the two clauses, while it is but right that the Hebrew, as found in the received text, should be taken for the original, it is no less right that the Greek version of the inspired Luke should, with all ingenuousness, be regarded as correctly conveying the original idea, quoted, though the words be, from the Sept., inasmuch as, had they not rightly rendered the passage, it is but reasonable to believe that they would have been exchanged for others more appropriate, of which having been done there are not wanting examples. Confessing this at the outset, the whole aim should be so to interpret each that both may mean the same thing, or to interpret each by the other, which, however, must be done, with all caution and honesty of purpose, avoiding rashness and forcing them to agree by twisting any word in either from its proper sense.

Now, although the words in the one may not be found to correspond exactly with those in the other, i. e. although every word of the Hebrew may not have been rendered by its synonym in the Greek, yet the main idea presented by the two clauses may not be other than the same. And, in the present instance, use also is to be made of the recorded facts, whereby was made manifest the fulfilment of the prophecy, which is to be interpreted so as to harmonize with them. Or, if this be asking too much, let the prophecy be interpreted in any way whatever, and then let the facts, which are said to fulfil it, be seen to coincide with that meaning. But if they do not, one of two things must follow, either, the facts do not fulfil it, or the interpretation is incorrect. Now, if we find the same book giving, in different places, a prophecy and the account of its fulfilment, whether are we to suppose the statement of the facts or the interpretation right? And if the statement be considered incorrect, may not the prophecy cease to be a prophecy, and thus involve the interpretation in its overthrow? not to mention the presumption attributable to any one who should *still* reckon his interpretation sound.

Turning, then, first to the facts, what do we find them to be? That the Jewish rulers conspired to put Jesus to death (Matt. XXVI.

3—5), — that Judas Iscariot, one of his disciples, agreed with them to betray him (vers. 14—15), — that Jesus previously told his disciples of these facts (vers. 1, 2, 21—25), — that the betrayal was accomplished just as had been preconcerted and foretold (vers. 47—50), — that he was thereafter brought before the Jewish rulers, apparently for the purpose of being tried, from which he did not shrink (John XVIII. 19—23), — that they, with the aim of putting him to death, sought out for witnesses, whose contradictory evidence, however, only showed them to be false (Mark XIV. 55, 56), — that all hope of his being with even a show of law condemned was vanishing, when at length two more, false witnesses laid a charge against him, which, however, was not made use of, since the sentence: “guilty of death” was pronounced against him, solely because the High Priest considered that blasphemy had been spoken by him, when he confessed that he was “the Christ—the Son of GOD”, whereby as he said, there was no further need of witnesses! (vers. 57—64 Matt. XXVI. 60—66), — that they, having in their judgment found him, on the charge of blasphemy, “guilty of death”, brought him to Pilate the Governor, before whom they accused him of quite another crime, viz, that of “perverting the people, and forbidding to give tribute to Caesar” (Luke XXIII. 1, 2), — that Pilate declared “I, having examined him before you, have found no fault in this man, touching those things whereof ye accuse him” (ver. 14), — that he, willing to release Jesus, after having scourged him, was notwithstanding prevailed upon, by the clamours of the mob, instigated by the chief priests and scribes, to deliver him up to their will, before doing which he washed his hands as innocent of his blood, which they called down on themselves and children (vers. 16—25; Matt. XXVII. 15—25), and finally, that they crucified him (vers. 26, 35).

Next, let us interpret the Greek version. But, before doing so, we would remark that the Evangelist Luke, who makes the Quotation in Acts, was well acquainted with these facts, and believed that they fulfilled the prophecy, so that we may expect them to correspond with his interpretation, and vice versâ. *ταπεινωσις* means properly “an act, whereby any one is brought to the ground — made low”, i. e. humiliation, and hence, it is used to denote that “such is one’s condition”, i. e. lowness. *κρισις* also refers to “an act, viz. that of separating”, and specially applies to that of a judge separating the one kind of evidence from the other, in order, by weighing them, to see whether it preponderates on the side of innocence or guilt; thus it denotes “the act of judging”, i. e. trial, and hence “the judgment itself”, i. e. sentence, especially, punishment; also “right, or justice”, since the judge was bound to do what was just or conformable to law. *αιρω* primarily means “to raise in the air, to lift up”, and hence, with the idea of carrying, “to take away, to remove.” The clause will therefore



be interpreted: "In his humiliation his trial (or right) was taken away." It was found that there was apparently a trial, — that there were judges before whom Jesus was arraigned, and witnesses to advance charges, — but the witnesses were false—proved not one charge,—and the judges were unjust — passed sentence of condemnation, although he was proved not guilty, so that there may be said to have been no trial, properly so called—only a mock one, and *thus* "was his trial taken away."

Again, "his right was taken away." By the laws of the Jews two witnesses were necessary to make good any charge, but not so many could be found. It was on his own confession of being the Messiah that he was condemned, which would have been justly done, had he *not* been such, and the question, whether or not he had given evidence that he *was* the Messiah, we should expect to have engaged their attention, as it was the only point to be settled. Instead, however, of doing this, we find them instantly assuming that he *could not* be such, and was therefore "guilty of death", so that, the proof of his claim being passed over unexamined, it could be said that "his right was taken away." Moreover, according to Jewish law, he should, for his alleged crime, have been punished with *stoning* (see Lev. XXIV. 10—16), as they did to Stephen (Acts VII. 59), but it was found that he was crucified, and hence the inference, that it could not have been for that crime; — that he was crucified under the authority of the Roman name, and hence the inference, that it must have been for some treasonable designs, whereas Pilate repeatedly declared "I find no fault in him." Whilst his claim remained undisproved, — whilst he was declared not guilty, yet, for the former was he punished by the mode of the latter. From the beginning of their plotting for his death, on to his crucifixion was a series of acts of violence, so that "his humiliation", which consisted therein, became synonymous with "oppression", — "unjustifiable violation of personal liberty and life." — "In his humiliation", i. e. whilst they were using every foul endeavour to bring him down from his present to the lowest condition, viz of death, "his trial or right was taken away", i. e. affairs came to climax, — their violence was rendered ungovernable, — no equity was shown him, and thereby was their end gained. Having now seen the agreement between the facts and Luke's version of the prophecy, we come, lastly, to consider the original in the same way.

The primary idea of the verb, from which סָבַח is derived, lying in *surrounding*, *enclosing*, such as, with a fence or wall, it means, to close, to shut up; hence to hold back, hinder, restrain; and thus, the noun is applied to a shutting up, a closure: see Prov. XXX. 16. also, to a hindrance, restraint, oppression: see Ps. CVII. 39. מִשְׁבָּח, like *ἡσυχία*, refers not only to the act of judging (Jer. XXX. 15), and the sentence of a judge (1 Kings III. 28), especially of a sentence

by which *punishment* is inflicted (Deut. XXI. 22), but also to right or justice, what is just and lawful (Jer. XXII. 15), especially what belongs to one by law, his right and privilege. The idea of taking with the hand — laying hold of — lies at the root of *קָח*, and thus it means simply to take, either what is offered, i. e. to receive (1 Sam. XII. 3.), or what is not, whether without force or violence (Gen. II. 15), or therewith, i. e. seize upon, capture (Numb. XXI. 25), and, with the idea of carrying, to take away (Gen. XIV. 12; Ps. XXXI. 14). The person, place, or thing *from* whom or which any thing or person is taken, is put with *מִן* (Gen. XXIII. 13; XLV. 19; Job. XXVIII. 2; 2 Kings II. 10).

The clause will thus be translated: "From restraint and from judgment (or justice) was he taken away." Although *מִן* put without a preceding verb implies distance, or absence from any place or thing, i. e. far from — away from — and hence i. q. without (see Job XI. 15), yet I prefer giving to it its usual signification when connected with a verb denoting removing, i. e. that of receding or departing from. "From judgment (or justice) was he taken away." When one is taken away from a thing which benefits him, he may be said to be deprived of its benefit, so that, as a fair hearing, in which justice might have been done, would have been beneficial to Jesus, his being taken away therefrom may be regarded as synonymous with his being deprived of its benefits. Such is the meaning I attach to this part of the prophecy, with which the facts are found to correspond. Also, as it comes to the same thing whether one is taken from (or deprived of) a thing, or a thing is taken from one, the result being the same, viz. that it is no longer in his power, — is beyond his reach, it is seen that the original and the version agree.

Again, "From restraint was he taken away", i. e. he was deprived of restraint. What should have acted in his favour as a check on their proceedings was rendered by them of none effect. What should have prevented them from getting possession of him was in violence disregarded and overthrown. Although surrounded by a defence, yet was he seized and dragged therefrom. This I believe to be a correct meaning of the original. Let us now appeal to the facts, a few of which have been reserved for this place. When the Jewish rulers conspired against him to kill him, they wished to take him, but said they: "not in the feast-day, lest there be an uproar among the people" (Matt. XXVI. 4, 5.), "for they feared the people" (adds Luke XXII. 2). That was one of the restraints upon them. When he was seized by their emissaries with Judas at their head, it was in a retired spot, and during night (John XVIII. 1—3). He appeals to them, if they dared have done it by day and in public (Luke XXII. 52—53). When he was being tried, the witnesses proved nothing against him (Mark XIV. 55—59), and his own claim to the Messiahship ought to have been disproved, before he was declared "guilty of death" (Matt. XXVI.

63—66). In justice to him these should have restrained them. When Pilate announced his verdict of *not guilty* (chap. XXVII. 24), they should have forthwith let him go. But no. "From restraint was he taken" had to be fulfilled, as were all the others' (John XIX. 28). The sentence would appear to rise: "From restraint was he taken away, even from judgment", making the latter, what in reality it was, the crown of the rest. The whole procedure clearly showing marks of violence could be appropriately termed "his humiliation" or oppression. Thus then have we found not only the prophecy and the version to agree with the facts, but also and consequently with one another.

[I would throw out as a suggestion that the original may have read *מֵעֲצָרוֹ הַמִּשְׁפָּט לֵבָק*. Admitting that the pointing goes for little, the *י* beginning *וּמִמִּשְׁפָּט* is transferred to *מֵעֲצָר* as its ending, and becomes a pronoun. Next, the *ו* beginning *וּמִמִּשְׁפָּט* gives place for *ו*, i. e. the prep. *מִן* "from" is supplanted by the article *הַ* "the", whereby *מִשְׁפָּט* becomes the nom. to the verb *לֵבָק* which is unchanged, *מִשְׁפָּט* being a masc. noun. By this alteration of the original, it is made translatable by the Sept. version or Luke's: *ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις ἤρθη.*]

The next clause, *וְאֵת-דֹּרֹוֹ מִי יִשְׁרָח*, "and (as for) his generation, who shall make (one) hear (it)?" which is given in the version *τῇ δὲ γενεᾷ αὐτοῦ τίς διηγήσεται* "and his generation who shall thoroughly describe?" means "Who shall describe the men of his age — his contemporaries—so as to make one hear of (i. e. comprehend) the extent of wickedness exhibited in their conduct toward him? (Answer. No one.) And then follows the concluding clause, giving the reason for putting such a question, *כִּי נִגְזַר מֵאֶרֶץ חַיִּים* "For he was cut off from the land of the living", or as Luke renders *ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ* "For his life is taken away from the earth." Between these two forms of expression there is no difference, inasmuch as he could be cut off from the land of the living only by the taking away of his life; but, whenever that was done, he would cease to be there. Nor need it, then, be called incorrect to translate as Luke has done, or, as it had been done in the Sept. followed by Luke.

## (6)

Acts XXVIII. 26—27.

Is. VI. 9—10.

Is. VI. 9—10.

[τὸ πνεῦμα τὸ ἅγιον  
ἐλάλησεν διὰ Ἡσαίου τοῦ  
προφήτου . . . <sup>26</sup>λέγων]  
Πορεύθητι πρὸς τὸν λαὸν  
τούτον καὶ εἰπὸν Ἀκοῇ ἀκού-  
σετε καὶ οὐ μὴ συνῆτε, καὶ  
βλέποντες βλέψετε καὶ οὐ μὴ  
ὀρίητε. <sup>27</sup>ἐπαχύνθη γὰρ ἡ

Πορεύθητι καὶ εἰπὸν τῷ  
λαῷ τούτῳ Ἀκοῇ ἀκούετε  
καὶ οὐ μὴ συνῆτε, καὶ βλέ-  
ποντες βλέψετε καὶ οὐ μὴ  
ὀρίητε. <sup>10</sup>ἐπαχύνθη γὰρ ἡ

<sup>9</sup> (לֵךְ) וְאֵתְרָתָ לְעַם הָהוּא  
שְׁמוֹעִי שְׁמוֹעַ (וְאֵל-יִתְבִּינִי)  
(וְיִרְאָה לֵא) <sup>10</sup> (וְיִאֲל-תִרְעִי:  
הִשְׁמַן (לֵב-יְהוֹשֻׁעַ) הָהוּא

καρδία τοῦ λαοῦ τούτου,  
καὶ τοῖς ὡσὶν βαρέως ἤκου-  
σαν, καὶ τοὺς ὀφθαλμοὺς  
αὐτῶν ἐκέκλυσαν, μὴ ποτε  
ἴδωσιν τοῖς ὀφθαλμοῖς καὶ  
τοῖς ὡσὶν ἀκούσωσιν, καὶ  
τῇ καρδίᾳ συνῶσιν καὶ ἐπι-  
στρέψωσιν, καὶ ἰάσομαι αὐ-  
τούς.

26. εἰπον cABEGH al longe  
pl Chr ... c (= Gb) εἰπε e min  
non mu Thph Occ | ἀκουσάτε  
(et H Bas) et βλέψετε eB (e  
sil) G al ut vdr pl Chr  
Thph<sup>2</sup> Occ ... AE al m Thph<sup>1</sup>  
-σητε et -ψητε (et H Bas) | G  
Thph<sup>2</sup> συνειτε, al συνιτε.

27. ὡσιν pr ... A al<sup>10</sup> vv m  
Thph<sup>2</sup> Hier<sup>2</sup> (1 om) Vig add  
αὐτῶν | AE Thph<sup>1</sup> ἐπιστρέ-  
ψουσιν | ἰάσομαι (Gb') cAB  
GH 137. al plus <sup>30</sup> Thph ... c  
Ln ἰάσομαι cE al pm Chr  
Occ.

26. [Saying,] Go unto  
this people, and say, Hear-  
ing ye shall hear, and  
shall not understand; and  
seeing ye shall see, and  
not perceive: 27. For the  
heart of this people is  
waxed gross, and their  
ears are dull of hearing,  
and their eyes have they  
closed; lest they should  
see with *their* eyes, and  
hear with *their* ears, and  
understand with *their* heart,  
and should be converted,  
and I should heal them.

καρδία τοῦ λαοῦ τούτου,  
καὶ τοῖς ὡσὶν αὐτῶν βαρέως  
ἤκουσαν, καὶ τοὺς ὀφθαλ-  
μοὺς ἐκέκλυσαν, μὴ ποτε  
ἴδωσι τοῖς ὀφθαλμοῖς, καὶ  
τοῖς ὡσὶν ἀκούωσι, καὶ τῇ  
καρδίᾳ συνῶσι, καὶ ἐπι-  
στρέψωσι, καὶ ἰάσομαι αὐ-  
τούς.

9. ἀκουσάτε. Alex. MS.  
10. ὀφθαλμοὺς add. αὐτῶν  
Alex. et al MSS. et Ald. et  
Compl. Edd.

9. Go and say to this  
people, By hearing ye shall  
hear, and not understand;  
and seeing ye shall see  
and not perceive; 10. For  
the heart of this people  
is become gross, and \*their  
ears are dull of hearing,  
and *their* eyes they closed;  
lest they should see with  
*their* eyes, and hear with  
*their* ears, and understand  
with *their* heart, and should  
†be converted, and I should  
heal them.

\* Gr. they heard heavily  
with their ears.  
† Gr. convert.

וַיֹּאמְרוּ הַכֹּהֵן וְעַמִּי הָעִבְרִי  
כִּי-יִרְאֶה בְּעֵינָיו וּבְאָזְנוֹ  
לִשְׁמָע (וְיִבֶּן יָשָׁב  
וּרְפָאוֹ:

s) + י 80. 109 K.  
t) = 109 K. u) וַיִּדְאוּ 4 K.  
v) ו = 109 K. x) = 72 K.  
y) + וּרְפָאוֹ 107 K. z) = 224 K.  
a) וַיִּבֶן 80 K. y = 109 K. b) וַיִּבֶן  
17. 76. 80. 93. 96. 107. 150.  
180. 182. 223. 245. 294. 384;  
95. 177 a p. K. 1 A. 248. 266.  
562. 592. 594. 715; 1 in textu;  
20. 230. 419. 656. 737 a p. R.  
c) וַיִּבֶן 80 K.

9. Go and tell this  
people. Hear ye \*indeed,  
but understand not; and see  
ye †indeed, but perceive  
not. 10. Make the heart  
of this people fat, and  
make their ears heavy, and  
shut their eyes; lest they  
see with their eyes, and  
hear with their ears, and  
understand with their heart,  
and convert, and be healed.

\* Or ¶ in hearing &c., or,  
without ceasing &c. Heb.  
Hear ye in hearing &c.  
† Or ¶ in seeing.

For remarks on this Quotation, see Matth. XIII. 14—15, p. 89,  
which is the same as the present, from *Ἀκοῇ ἐκούσατε*. In Matt. there  
is no introductory clause *πορευθήτι πρὸς τὸν λαὸν τούτον καὶ εἰπον*  
"Go unto this people and say", which differs from the Sept. *πορευ-  
θήτι καὶ εἰπον τῷ λαῷ τούτῳ* "Go and say to this people", in form  
only, while the original has *לֵךְ וְאָמַרְתָּ לָעָם הַזֶּה* "Go and thou shalt  
say to this people", where the former "go", being imperative in form,  
turns the latter in the fut. "thou shalt say" into an imperative likewise.  
See Ges. Heb. Gr. § 127. 2. b.

## (7)

Rom. IV. 7—8.

Ps. XXXI. 1—2.

Ps. XXXII. 1—2.

[<sup>6</sup>καθάπερ καὶ Δαυὶδ λέγει]...<sup>7</sup>Μακάριοι ὧν ἀφεθήσαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>8</sup>μακάριος ἄνθρωπος ᾧ οὐ μὴ λογίσται νόμιος ἁμαρτιῶν.

Μακάριοι ὧν ἀφεθήσαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι. <sup>2</sup>μακάριος ἄνθρωπος ᾧ οὐ μὴ λογίσται νόμιος ἁμαρτιῶν.

עָשָׂה - נִשְׁכָּח<sup>c</sup> וְיִשְׁכָּח<sup>b</sup> <sup>1</sup>  
בְּסוּי חַטָּאתָה<sup>d</sup> <sup>2</sup>  
לֹא יִחָשֵׁב (יִהְיֶה לוֹ עוֹן)<sup>e</sup>

7. ἀφεθήσαν . . . al<sup>3</sup> (item multi ap Mill) ἀφειθήσαν (item cdd<sup>m</sup> in LXX).

8. <sup>6</sup> cACD\*\*\*FKL al pl d e f g vg . . . BD(E?)G 67. \*\* οὐ | K al λογίσται.

1. ἀφεθ. in al ἀφειθ.  
2. LXX<sup>cd</sup> ex cdd pler <sup>6</sup> sed AB al pauc οὐ.

b) , a f. = 373 K. c) נִשְׁכָּח 41 K. d) = 255 K. , a f. = 17 K. e) + אשר 405; 596 a p. R. f) = 4 K.

7. Blessed *are* they whose iniquities are forgiven, and whose sins are covered.  
8. Blessed *is* the man to whom the Lord will not impute sin.

1. Blessed *are* they whose iniquities are forgiven, and whose sins are covered.  
2. Blessed *is* the man to whom the Lord will not impute sin.

<sup>1</sup>Blessed *is* he whose transgression *is* forgiven, whose sin *is* covered. <sup>2</sup>Blessed *is* the man unto whom the Lord imputeth not iniquity.

The original reads literally: "O the happinesses of (one) forgiven of transgression, covered (i. e. pardoned) of sin", for which we have plural forms in Romans thus: "Blessed (are they) whose transgressions are remitted, and whose sins are covered over." The next verse of the Heb. is literally: "O the happinesses of (such a) man. Jehovah will not count to him iniquity", which Paul gives as: "a blessed man (is he), to whom the Lord would not count sin"; from all which it appears that there is only a slight idiomatic difference in expressing the same ideas.

## (8)

Rom. X. 18.

Ps. XVIII. 5.

Ps. XIX. 5.

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρας τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρας τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

בְּכָל-הָאָרֶץ<sup>b</sup> (יִצְאָה קוֹם)  
(וּבְקֶצֶה הַבַּל מִיָּמִינָה)<sup>i</sup>

πασαν . . . D\*d\* add γαρ.

their sound went into all the earth, and their words unto the ends of the world.

Their \*sound went into all the earth, and their words unto the ends of the world.

\* Or, voice. † The habitable world.

h) = 74. 97. K. i) מִן 131 K. , = 170. 681 K.

Their \*line is gone out through all the earth, and their words to the end of the world.

\* ¶ Or, rule, or direction.

This Quotation, being in the words of the Sept., which gives ὁ φθόγγος αὐτῶν "their sound or note" as the rendering of the Heb. קוֹם "their line or chord", has given rise to the supposition that the latter was not קוֹם but קוֹל or קָל, it being supported by the parallel מִלִּימָה "their words", and by its occurring in verse 4, as also by the resemblance of the forms י and ל. This conjecture may be deemed quite superfluous, as י meaning primarily a measur-

*ing line*, denotes also the *cord* or *string* of a lyre or other musical instrument; and then, by an easy transition, the *note* or *sound* thereby emitted, so that they both come to the same thing. It may be added that *φθόγγος* means also an instrument of sounding, such as a cord, or a hole in a pipe, and that probably our *tongue* comes from it.

To this solution Hengstenberg objects by affirming that "the only legitimate translation is: their measuring-line goes out over the whole earth; and the only legitimate exposition: the whole earth is their portion and territory. In what respect is evident from the whole context, according to which the heavens can come into consideration merely as the heralds of the Divine glory; and all doubt is removed by the second member, which serves to explain the first; expressly pointing to this reference, their proclamation of the Divine glory limits itself not to some one region, but reaches as far as the earth itself." Now, how do the heavens herald or proclaim the Divine glory? as he admits they do. Just like other heralds, one may suppose, that is, by letting *their voice* be heard. So that the two opinions are really the same in the end; only, different personifications are made use of.

## (9)

1 Cor. IX. 9.

Deut. XXV. 4.

Deut. XXV. 4.

[ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται] Οὐ φημίσεις βοῦν ἀλοῶντα.

οὐ φημίσεις βοῦν ἀλοῶντα.

לֹא תִהְיֶה שׁוֹר בְּרִישׁוֹ

φημίσεις cAB\*\*CD\*\*EKL al ut vdr omn (Or<sup>3</sup> Chr Thdr<sup>t</sup> al) .. Gb<sup>0</sup> ημωσεις (sic nemo in LXX) cB\*D\*FG Hes (et Thdr<sup>t</sup>) | των βοων ... DEFG al<sup>6</sup> (vv pl) praem περι.

Compl. Ed. φημωσης.

[For it is written in the law of Moses,] Thou shalt not muzzle the mouth of the ox that treadeth out the corn.

Thou shalt not muzzle an ox treading out the corn.

Thou shalt not muzzle the ox when he \*treadeth out the corn.

\* ¶ Heb. thresheth.

The Heb. says בְּרִישׁוֹ "in his treading", Paul says ἀλοῶντα "treading", which are the same thing, since the ox in his treading, i. e. during the time when he is treading, can certainly be called "a treading ox."

## (10)

1 Cor. XV. 32.

Is. XXII. 13.

Is. XXII. 13.

φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.

Φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.

אָכַל וְשָׁתָה כִּי מָחָר נָמוּת

Let us eat and drink, for to morrow we die.

Let us eat and drink, for to morrow we die.

Let us eat and drink, for to morrow we shall die.

This Quotation might have been assigned to Table A.s, only נָמוּת "we shall die" has been rendered by ἀποθνήσκομεν "we are dying", which of course is made future by αὔριον "to morrow."

## (11)

Gal. IV. 27.

[*γέγραπται γάρ*] *Εὐφράν-  
θῃσι στείρα ἢ οὐ τέκνους,*  
*ῥῆξον καὶ βόησον ἢ οὐκ*  
*ᾠδίνουσα, ὅτι πολλὰ τὰ*  
*τέκνα τῆς ἐρήμου μᾶλλον ἢ*  
*τῆς ἐχούσης τὸν ἄνδρα.*

ou... DEFG μη.

[For it is written,] Rejoice,  
*thou* barren that bearest  
not; break forth and cry,  
*thou* that travailest not:  
for the desolate hath many  
more children than she  
which hath an husband.

Is. LIV. 1.

*Εὐφράνθῃσι στείρα ἢ οὐ*  
*τέκνους, ῥῆξον καὶ βόησον*  
*ἢ οὐκ ᾠδίνουσα, ὅτι πολλὰ*  
*τὰ τέκνα τῆς ἐρήμου μᾶλλον*  
*ἢ τῆς ἐχούσης τὸν ἄνδρα.*

Rejoice, *thou* barren that  
bearest not; break forth  
and cry, *thou* that travail-  
lest not: for more *are* the  
children of the desolate  
than of her that hath the  
husband.

Is. LIV. 1.

רָנִי עֲקָרָה אֲלֵא יִלְדָּה  
פָּצְחִי רִנָּה בְּפִצְחוֹי<sup>ב</sup> יִצְחִי<sup>א</sup>  
חֲלָה כִּי־רַבִּים כִּנְרֵי־שִׁמְמָה  
מִבְּנֵי בְעֻלָּה

a) + 109 K. א 145 K.  
b) = 196 K. c) ח 145 K.

Sing, O barren, thou *that*  
didst not bear; break forth  
into singing, and cry aloud,  
thou *that* didst not travail  
with child: for more *are*  
the children of the desolate  
than the children of the  
married wife.

This Quotation varies from the Hebrew in expressing by the article and present participle, what is expressed by the third person of the praeter, and which, according to our idiom, the relative and indicative are used to denote. They are, thus, rather idiomatic differences than anything else. ῥῆξον "break out" is for פָּצְחִי "break out a shouting", where the manner is stated. The last clause of each might be brought nearer thus: Heb. "for many *are* the sons of the solitary from (or above) the sons of the married." Greek "for many *are* the children of the desolate rather than of her having the husband." Indeed, this Quotation might, and perhaps ought to have been put down in Table A.s.

## (12)

Heb. II. 13.

καὶ πάντων] Ἰδοὺ ἐγὼ καὶ  
τὰ παῖδια ἃ μοι ἔδωκεν ὁ  
θεός.

[And again,] Behold I  
and the children which  
GOD hath given me.

Is. VIII. 18.

ἰδοὺ ἐγὼ καὶ τὰ παῖδια  
ἃ μοι ἔδωκεν ὁ θεός

Behold I and the chil-  
dren which GOD hath  
given me

Is. VIII. 18.

הִנֵּה אֲנִי וְהַיְלָדִים אֲשֶׁר  
(יְנַחֲלִי) יְהוָה

l) תנן 471 K. m) אלהים 1.  
93.590 K. אדני 249 K.

Behold, I and the chil-  
dren whom the Lord hath  
given me

The Sept. and New Test. differ from the Heb. here in reading  
ὁ θεός for יְהוָה.

## TABLE D.s.I.o.

(1)

Acts VII. 35.

Τίς σε κατέστησεν ἄρ-  
χοιτα καὶ δικαστήν;

δικαστήν cAB (e sil) H al  
ut vdr pl vg (nontol) Thph<sup>1</sup>  
CDE al pm vv longe pl  
(syr<sup>p</sup> c\*) Chr Thph<sup>2</sup> add  
ἐφ' ἡμῶν (CD) s. ἐφ' ἡμᾶς (E) |  
καὶ ἀρχ. (A al Chr<sup>2</sup> ἀρχηγόν)  
cBDE al<sup>5</sup> syr<sup>p</sup> . . . ε om καὶ  
cACH al pl vg al pl Chr al.

Who made thee a ruler  
and a judge?

Exod. II. 14.

Τίς σε κατέστησεν ἄρ-  
χοιτα καὶ δικαστήν ἐφ' ἡμῶν;  
ἐφ' ἡμᾶς in Ald. & Compl.  
Edd.

Who made thee a ruler  
and a judge over us?

Exod. II. 14.

מִי שָׂמָךְ לְאִישׁ שֶׁר וְשֹׁפֵט  
עָלֵינוּ

Who made thee \*a prince  
and a judge over us?

Or ¶ Heb. a man, a prince.

The words ἐφ' ἡμῶν "of us" are left out here, the Quotation being otherwise the same as found at ver. 27, so that they must have been omitted here because they were unnecessary; and no misunderstanding would arise, as they had been read shortly before, where also, as well as here, שְׂאִישׁ "for a man" is untranslated.



## TABLE D.s.I.r.o.

(1)

Rom. XV. 12.

Is. XI. 10.

Is. XI. 10.

[καὶ πάλιν Ἡσαίας λέγει]  
ἔσται ἡ ῥίζα τοῦ Ἰεσσαί  
καὶ ὁ ἀνιστάμενος ἄρχειν  
ἐθνῶν, ἐπ' αὐτῷ ἐθνη ἐλ-  
πιούσιν.

καὶ ἔσται ἐν τῇ ἡμέρᾳ  
ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαί  
καὶ ὁ ἀνιστάμενος ἄρχειν  
ἐθνῶν ἐπ' αὐτῷ ἐθνη ἐλ-  
πιούσι.

ἐπ' αὐτον M. MS.

וְהָיָה בַּיּוֹם הַהוּא שְׁרֵשׁ  
(יְשִׁי אֲשֶׁר) עֵמֶד לְנֶם  
עַמִּים אֲלֵיו (גּוֹיִם יִרְשׁוּ)

r) = 384 K. s) ירש 196 K.  
t) = 107 K. עמים 151 K.

[And again, Esaias saith,  
There shall be a root of  
Jesse, and he that shall  
rise to reign over the Gen-  
tiles; in him shall the  
Gentiles trust.

And there shall be in that  
day a root of Jesse, and he  
that shall rise to rule over  
the Gentiles; in him shall  
the Gentiles trust.

And in that day there  
shall be a root of Jesse,  
which shall stand for an  
ensign of the people; to it  
shall the Gentiles seek:

This Quotation is placed here, as it evidently follows the LXX., ἐν τῇ ἡμέρᾳ ἐκείνῃ "in that day" being omitted, as unnecessary. Both differ from the Heb. in the next clause, rendering אֲשֶׁר עֵמֶד לְנֶם "who standing (= shall stand) for an ensign of the peoples" by καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν "and (or, even) he who stands up (i. e. rises) to rule nations", where the variation consists in giving ἄρχειν ἐθνῶν "to be ruler of nations" for לְנֶם עַמִּים "for a standard of peoples." Yet as, in those days, the king led forth his people to war, and his tent, where the standard was planted, was the rallying point, the two expressions may be seen to be equivalent, only it must be borne in mind that the original retains the figurative form throughout, whereas Paul changes it for the personal. And hence the ending ἐπ' αὐτῷ ἐθνη ἐλπιοῦσιν "upon him the nations shall hope" for אֲלֵיו גּוֹיִם יִרְשׁוּ "unto it the nations shall seek" or repair, which would only be because of the likelihood of deriving good, so that Paul points out the *prior* state of trust, whence follows the repairing to it. And thus it may be seen that they both harmonize.

(2)

Heb. XI. 21.

Gen. XLVII. 31.

Gen. XLVII. 31.

Ἰακώβ... καὶ προσεκύνη-  
σεν ἐπὶ τὸ ἄκρον τῆς ῥάβ-  
δου αὐτοῦ.

καὶ προσεκύνησεν Ἰσ-  
ραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβ-  
δου αὐτοῦ.

וַיִּשְׁתָּחוּ יִשְׂרָאֵל עַל-רֹאשׁ  
הַמֶּטֶחַ<sup>h)</sup>

h) המטה 69 K.

Jacob...and worshipped,  
leaning upon the top of  
his staff.

And Israel worshipped,  
leaning upon the top of  
his staff.

And Israel bowed him-  
self upon the bed's head.

This Quotation omits "Israel", but since "Jacob" occurs at the

beginning of the verse, and it was said of him who was also named "Israel", the omission, as it were, vanishes.

It must be noticed, however, that whilst the New Test. and Sept. agree, they differ from the Hebrew, as at present pointed: they having *ἐπὶ τὸ ἀκροῦν τῆς ῥάβδου αὐτοῦ* "upon the top of his staff"—and it *עַל-רֹאשׁ הַמִּטָּה* "upon the head of the bed." It is to be remembered that the Masoretic pointing is of no binding authority; and, if *מִטָּה* were rendered *ῥάβδου* by the Sept., and the writer of this epistle (Paul, we believe) adopted that meaning, as correct, and if, when it so signifies, it is pointed *מִטָּה*, should we not expect it so in the Hebrew text? But the pointing is *מִטָּה*, and it must therefore be concluded either that the pointing is incorrect, or that the rendering is unfaithful. Now, that the latter is not the case, may be made probable from considering that the Sept. gives *κλινῆν* as a rendering of *מִטָּה* when pointed *מִטָּה* (*mittah*), when it occurs in Chap. XLVIII. 2. that is to say, in the second verse thereafter, and if they had regarded them as having the same signification, would they not have acted accordingly? Seeing, then, that to two words, so closely situated, and alike in form when unpointed, they have assigned different meanings, they must have regarded them as different, and the error is thus more likely to have fallen out by the Masoretes, who might consider them from their proximity as the same. It should, therefore, be *מִטָּה* meaning primarily "a branch, bough"; and then, "a rod, staff," which, besides, gives a more intelligible meaning than "bowing upon his bed's head." Yet, Dr. Davidson does not think so, for he writes in *Intro. to Old Test.* p. 170 "the LXX. pronounced the Hebrew word *מִטָּה* a *staff* or *sceptre* instead of *מִטָּה* a *bed*, as it is pointed in the Hebrew. We believe that the true reading is in the Masoretic punctuation, for it agrees best with Gen. XLVIII. 2, and 1 Kings I. 47. Randolph takes the opposite view, because he thinks that Jacob was not confined to his bed then, contrary to the context; and because it is not easy to understand what can be meant by *worshipping* or *bowing himself on the head of his bed*, contrary to 1 Kings I. 47." However Dr. Davidson once held Randolph's view, for in his *Sac. Herm.* p. 439 he wrote, "This is exactly from the Seventy. The Hebrew should therefore be pointed *מִטָּה* not *מִטָּה*." And his earlier opinion I think right, for reasons assigned above.

## TABLE D.s.I.a.

## (1)

Matt. XXI. 42.

[Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς] Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

ov... L om | ημων... D\* 4. 13. 22. 28. 69. 124 al<sup>10</sup> fere dymon.

[Did ye never read in the Scriptures.] The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

Ps. CXVII. 22—23.

<sup>22</sup>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· <sup>23</sup>παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

<sup>22</sup>The stone which the builders rejected, the same is become the head of the corner. <sup>23</sup>\*This was the Lord's doing, and it is marvellous in our eyes.

\* or Gr. This was from the Lord.

Ps. CXVIII. 22—23.

אֲבָן מָאֲסוּ הַבּוֹנִים הַיְתֵה לְרֹאשׁ פִּנָּה: <sup>23</sup> (כ) מֵאֵת יְהוָה הַיְתֵה זֹאת (ל) הִיא נִפְלְאָה בְּעֵינֵינוּ:

k) t. c. = 176 K. l) = 274 K. m) 38 K. והיא 602 a p. K. n) 35. 36. 43. 274 K.

<sup>22</sup>The stone which the builders refused is become the head stone of the corner. <sup>23</sup>\*This is the LORD's doing; it is marvellous in our eyes.

\* or ¶ Heb. This is from the Lord.

Matt. here exactly corresponds with the LXX., which may be literally rendered: "[as for] the stone, which the builders despised, this is begun to be for the head of the corner; beside the Lord was this [thing], (i. e. by the Lord was this performed), and is wonderful in our eyes." The original reads thus: "The stone have the builders refused; it is begun to be for the head of the corner; from with Jehovah was this [thing]; it (is) wonderful in our eyes." The former is seen to be more connected, the latter more sententious; and a beautiful antithesis is displayed between the two clauses of ver 22: "Although the builders have refused the stone, yet it is become for the corner's head." But, after all, this passage might have been inserted in Table A, since the differences are idiomatic more than anything else, λίθον being in the acc., and οὗτος added as nom. to ἐγενήθη.

## (2)

Mark XII. 10—11.

[<sup>10</sup> οὐδὲ τὴν γραφὴν καὶ τὴν ἀνέγνωτε] Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· <sup>11</sup>παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

εστιν (al mu εστη): ita cdd. ant. ut KMF habere solent, non εστι.

Ps. CXVII. 22—23.

<sup>22</sup>λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· <sup>23</sup>παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

Ps. CXVIII. 22—23.

אֲבָן מָאֲסוּ הַבּוֹנִים הַיְתֵה לְרֹאשׁ פִּנָּה: <sup>23</sup> (כ) מֵאֵת יְהוָה הַיְתֵה זֹאת (ל) הִיא נִפְלְאָה בְּעֵינֵינוּ:

k) t. c. = 176 K. l) = 274 K. m) 38 K. והיא 602 a p. K. n) 35. 36. 43. 274 K.

[<sup>10</sup>And have ye not read this scripture;] The stone which the builders rejected is become the head of the corner: <sup>11</sup>This was the Lord's doing, and it is marvellous in our eyes?

<sup>22</sup>The stone which the builders rejected, the same is become the head of the corner. <sup>23</sup>\*This was the Lord's doing, and it is marvellous in our eyes.

\* or Gr. This was from the Lord.

<sup>22</sup>The stone *which* the builders refused is become the head *stone* of the corner. <sup>23</sup>\*This is the LORD's doing; it is marvellous in our eyes.

\* or Heb. This is from the Lord.

Mark here exactly corresponds with Matt. XXI. 42., which see above for any needed observations.

## (3)

Luke XX. 17.

[Τι οὖν ἐστὶν τὸ γεγραμμένον τούτου] Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος οὖν ὁ θεὸς ἐγενήθη εἰς κεφαλὴν γωνίας;

[What is this then that is written.] The stone which the builders rejected, the same is become the head of the corner?

Ps. CXVII. 22.

λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

The stone which the builders rejected, the same is become the head of the corner.

Ps. CXVIII. 22.

אֲבָן מָאֲסוּ בְּבֹנִים הָיְתָה לְרֹאשׁ פִּנָּה;

The stone *which* the builders refused is become the head *stone* of the corner.

The whole passage, as found in Matt. XXI. 42, and Mark XII. 10—11, is not given here, only the first part, so that this passage might have been set down in Table D.s.II.o. For any remarks see Matt. XXI. 42.

## (4)

John XII. 38.

[Ἦνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν,] Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνοι ἀπεκαλύφθη;

[That the saying of Esaias the prophet might be fulfilled, which he spake,] Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed.

Is. LIII. 1.

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίον κυρίου τίνοι ἀπεκαλύφθη;

Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

Is. LIII. 1.

יְהוָה עַל־מִי (וְנִגְלָתָה) יְרֵךְ הָאֱמִין לְשַׁמְעֵתֵנוּ וְדָוָע

n) כ' 250 K. מ' 524 K.  
o) נגלית 96. 156 K.

Who hath believed our \*report? and to whom is the arm of the LORD revealed?

\*or Heb. doctrine, Heb. hearing.

Both John and the LXX agree in beginning with κυριε "O Lord", for which there is no correspondent word in the Hebrew text; yet it is easily borrowed from the verse itself יְרֵךְ הָאֱמִין וְדָוָע הָאֱמִין "the arm of the Lord."

## (5)

Rom. X. 16.

[Ἡσαΐας γὰρ λέγει] Κύριε,  
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;[For Esaias saith,] Lord,  
who hath believed \*our  
†report?

\* ¶ Gr. the hearing of us.

† ¶ or preaching.

For a remark see above N. 4 John XII. 38.

Is. LIII. 1.

Κύριε, τίς ἐπίστευσεν τῇ  
ἀκοῇ ἡμῶν;Lord, who hath believed  
our report?

Is. LIII. 1.

מִי הָאֱמִין לְשִׁמְעִינִי<sup>a)</sup>

n) כִּי 250 K. מִי 524 K.

Who hath believed our  
\*report?\* or ¶ doctrine, Heb. hear-  
ing.

## (6)

Rom. XII. 20.

ἐὰν ὅν πεινᾷ ὁ ἐχθρὸς  
σου, ψώμιζε αὐτόν· ἐὰν διψᾷ,  
πότιζε αὐτόν· τοῦτο γὰρ  
ποιῶν ἀνδρακας πυρὸς σωρ-  
εύσεις ἐπὶ τὴν κεφαλὴν αὐ-  
τοῦ.εαν ουν cD\*\*\*EL al ut vdr  
longe pl... Gb<sup>00</sup> ουν cD\*FG  
al<sup>6</sup>... Ln αλλα εαν cAB al<sup>9</sup>  
vg d\*... Did Aug εαν γαρ  
syr al et si B επι της κεφα-  
λης αυτ.Therefore if thine enemy  
hunger, feed him; if he  
thirst, give him drink:  
for in so doing thou shalt  
heap coals of fire on his  
head.

Prov. XXV. 21—22.

<sup>21</sup> ἐὰν πεινᾷ ὁ ἐχθρὸς  
σου, ψώμιζε αὐτόν, ἐὰν  
διψᾷ, πότιζε αὐτόν· <sup>22</sup> τοῦτο  
γὰρ ποιῶν ἀνδρακας πυρὸς  
σωρεύσεις ἐπὶ τὴν κεφαλὴν  
αὐτοῦ.τρεφε pro ψωμιζε Alex. MS.  
Ald. et Compl. Edd. | ανθ.  
πυρ. σωρ... Alex. MS. πυρ.  
ανθ. σωρ. | την κεφαλην...  
Compl. Ed. της κεφαλης.<sup>21</sup>If thine enemy hunger,  
feed him; if he thirst,  
give him drink: <sup>2</sup> for, doing  
this, thou shalt heap coals  
of fire upon his head.

Prov. XXV. 21—22.

אִם-רָעַב שֶׁנֶּאֱדָר הָאֵכִילֵהוּ<sup>21</sup>  
לֶחֶם וְאִם צָמָא הִשְׁקֵהוּ  
(מִיָּם)<sup>22</sup> כִּי גְהָלִים אַתָּה  
הֹתֵה עַל-רֹאשׁוֹ

a) + מִי 30 K.

<sup>21</sup>If thine enemy be hun-  
gry, give him bread to eat;  
and if he be thirsty, give  
him water to drink: <sup>22</sup>For  
thou shalt heap coals of  
fire upon his head.

The comparison of this Quotation with the original is as follows:  
 ψώμιζε αὐτόν "feed him, or make him food," for הָאֵכִילֵהוּ "make  
 him eat bread": πότιζε αὐτόν "make him drink", for הִשְׁקֵהוּ "make  
 him drink water": the words τοῦτο ποιῶν "doing this" are not found  
 in the Hebrew; yet they seem involved in the כִּי "for then": — lastly,  
 ἀνδρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ "thou shalt heap  
 live-coals of fire upon his head", for גְהָלִים אַתָּה הֹתֵה עַל-רֹאשׁוֹ "burning  
 coals art thou taking up upon his head", an instance of the *constructio  
 praeagnans* for "taking up and heaping", meaning, thou wilt overwhelm  
 him with shame and remorse for his enmity towards thee.

## (7)

Rom. XV. 10.

[καὶ πάλιν λέγει] Εὐφραν-  
θητε ἔθνη μετὰ τοῦ λαοῦ  
αὐτοῦ.[And again he saith,] Re-  
joice, ye Gentiles, with his  
people.

Deut. XXXII. 43.

εὐφρανθήτε ἔθνη μετὰ  
τοῦ λαοῦ αὐτοῦ,  
in Ald. Ed. desunt.Rejoice, ye nations, with  
his people.

Deut. XXXII. 43.

הִתְבִּינִי גוֹיִם (עֲמֹן)

q) + מִי 146. et f. 507 K.

\* Rejoice, O ye nations,  
with his people.\* ¶ Or Praise his people,  
ye nations; or Sing ye.

This Quotation is taken from the *beginning* of Deut. XXXII. 43, (as indicated above) which our Authorized Version renders: "Rejoice, O ye nations, *with* his people." By this may the Quotation also be correctly translated. The same part of the Sept. *begins* with: *εὐφρανθήτε οὐρανοὶ ἅμα αὐτῷ* "Rejoice, O ye heavens, along with him", and the next clause is the same as the Quotation in Heb. I. 6, both which are considered interpolations of the Sept. The verse then gives our present Quotation literally. Thus, then, the New Test. and Sept. agree, varying from the Heb. by adding "with." It may, however, be seen from the following circumstances, that the Hebrew is correct. Indeed Dr. Davidson says (in *Introd. to O. T.* p. 154), "This is from Deut. XXXII. 43, exactly according to the LXX. The Hebrew has *Rejoice, ye tribes, his people*; but the Septuagint, in which two different translations are combined, one being a gloss i. e. *מַעַל מֵעַל* *μετὰ* and *מַעַל* *ὁ λαὸς αὐτοῦ*, have *with his people*. The Masoretic punctuation is right; and the Septuagint incorrect", and of course the New Testament also. Yet, I hope to show that they all harmonize.

The *מַעַל* "his people" cannot be in apposition with the *גוֹיִם* "O nations", because by the former title the Hebrews were designated and distinguished from all others, to whom was given the latter appellation. Neither could the copula be used, because either it would be preferring the Gentiles to the Israelites *גוֹיִם וְעַם* "O his nations and people", (or "O nations and his people"); or the *עַם* "his people" would be merely expletive of the *גוֹיִם* "O nations", thus excluding the Israelites altogether, "O ye gentiles—even (i. e. equivalent to, who are) his people." Nor would the preposition *וְ* denoting *conjunction, accompaniment* be used, inasmuch as it would produce a cacophony *עַם וְעַם*, nor would its synonym *וְ*, though that is found in MSS. 146. et f. 507 K., since, then, an ambiguity would arise, as it might be supposed to be the sign of the accus. case, and rendered: "O nations, make ye glad his people"; or, as in the margin: "Praise his people, ye nations"; or might be taken to denote properly the neighbouring nations, thus: "Rejoice, O ye nations, near his people." The solution may seem to be as follows. It is a bold dramatic incident. His people may be supposed to be making a joyful noise, during which the gentiles are addressed: "O nations, rejoice ye", and then, his people are, as it were, pointed to: "(see) his people".

## (8)

Rom. XV. 21.

[ἀλλὰ καθὼς γέγραπται]  
Οἷς οὐκ ἀγγέλλεται περὶ αὐ-  
τοῦ, ὁπρὸνται, καὶ οἱ οὐκ  
ἀγκάσιν, συνήσουσιν.

C (al?) ἀγγέλλεται | ὁπρ-  
ται... B 37. cop ante οἱς pon.

Is. LII. 15.

ὅτι οἷς οὐκ ἀγγέλλεται περὶ  
αὐτοῦ ὁπρὸνται, καὶ οἱ οὐκ  
ἀγκάσιν συνήσουσι.

αὐτου... Compl. Ed. αὐτων.

Is. LII. 15.

יְכִי (יֵאֵשֶׁר) לֹא-סָפֵר  
לְהֵם רֵא יֵאֵשֶׁר לֹא-  
(מִשְׁמְעֵי הַתְּבוּנָה)

l) = 116 K. k) = 91. 96 K.  
'אל 154 K. l) סָפֵר 211. 305 a  
p. R. m) יְכִי 249 K.

[But as it is written,] To whom he was not spoken of, they shall see; and they that have not heard shall understand.

for to whom \*he was not spoken of, they shall see; and they that have not heard shall understand.

\* Gr. it was not announced concerning him.

for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

This Quotation begins with οἷς οὐκ ἀγγεγένη περὶ αὐτοῦ, ὅψονται "they, to whom it was not announced concerning him, shall see", for the Heb. וְאֵשֶׁר לֹא-סִפֵּר לָהֶם כֵּן "what was not announced to them, shall they see." Both passages represent them as being about to see, only the former lays the stress on the seers, the latter on the thing seen. καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν "and they who have not heard shall understand", for the Heb. וְאֵשֶׁר לֹא-שָׁמְעוּ הִתְבַּנְּנוּ "and what they have not heard, shall they make themselves mark", that is, doubtless, "understand" by mentally discerning. On this latter clause a similar remark may be made. In the above rendering, we have followed the Authorized Version, which makes the וְאֵשֶׁר "what" refer to the object of sense. If, however, it were referred to the subject, which undoubtedly it may, seeing that, in forming the oblique cases of the relative pronoun, the Hebrews would use for the dative case "to whom" such an expression as the text furnishes, (see Ges. Heb. Gr. §. 121, 1), then, the two would harmonize, only the Sept. has added περὶ αὐτοῦ "concerning him" to define the object of the statement, and Paul has borrowed it.

## (9)

1 Cor. VI. 16.

Ἔσονται γάρ, [ἡγήσιν.] οἱ δύο εἰς σάρκα μίαν.

for two, [saith he.] shall be one flesh.

Gen. II. 24.

καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

and they twain shall be one flesh.

Gen. II. 24.

וְהָיוּ לְבָשָׂר אֶחָד

and they shall be one flesh.

Paul follows the Sept., which has οἱ δύο "the two" not found in the original. For remarks thereon see in Table E.I.a.o.(2) on Matt. XIX. 5.

## (10)

Heb. XIII. 6.

Κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἁνθρώπος;

C\* 17. al d f vg cop syr al omi καὶ.

The Lord *is* my helper, and I will not fear what man shall do unto me.

Ps. CXVII. 6.

κύριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

The Lord *is* my helper, and I will not fear what man shall do unto me.

Ps. CXVIII. 6.

יְהוָה לִי אֵל עֲזָרָה מִיָּה עֲשָׂה לִי מִדָּם

i) t. c. bis 80 K. k) + אֲדָנִי 130 K. i) = 36 K. m) = 680 K.

The LORD *is* \*on my side; I will not fear: what can man do unto me?

\* ¶ Heb. for me.

Comparing this Quotation with the original, we find it thus to vary. κύριος ἐμοὶ βοηθός "the Lord *is* to me a helper", for יְהוָה לִי

"the Lord is for me", i. e. either mine, or preferably, on my side, as in the version, the word *βοήθος* "a helper" being in the New Test., as in the Sept. supplemental and explanatory. In the Heb. the last clause is interrogative: "What can man do to me?" In the Received Text of the New Test., as appears in the version, it is not interrogative but the object of the verb. Now, the former is more emphatic than the latter, which is thus enfeebled by the received pointing, whereas it should be, as in Tischendorf's text, like the original. The Heb. pointing states that he who is defended by Jehovah can never be hurt, so that he need never fear, whilst the Greek says he may be hurt, but need not fear the consequence. It may be added that the words will bear either pointing.

## (11)

1 Pet. II. 7.

λίθον ὃν ἀπεδοκίμασαν  
οἱ οἰκοδομοῦντες, οὗτος ἐγε-  
νήθη εἰς κεφαλὴν γωνίας  
καὶ λίθος προσκόμματος  
καὶ πέτρα σκανδάλου,

λίθον cC\*\* (vdtr) GK al ut  
vdtr longe pl Thph... In λι-  
θος cABC\* (vdtr) al<sup>7</sup> Occ.

The stone which the  
builders disallowed, the  
same is made the head of  
the corner,

Ps. CXVII. 22.

λίθον ὃν ἀπεδοκίμασαν  
οἱ οἰκοδομοῦντες, οὗτος ἐγε-  
νήθη εἰς κεφαλὴν γωνίας,

The stone which the  
builders rejected, the same  
is become the head of the  
corner:

Ps. CXVIII. 22.

אֶבֶן מָאֻסוֹ הַבּוֹנִים הָיְתָה  
לְרֹאשׁ פִּנָּה

The stone *which* the  
builders rejected is be-  
come the head *stone* of  
the corner:

For remarks on this Quotation see Matt. XXI. 42. No. (1) in this Table.

The ending of this verse in 1 Pet. may be considered taken from Is. VIII. 14, where is found וְלִאֲבֹן נִגָּף וְלִצֵּזֶר מִכְשׁוֹל "and for a stone of stumbling and for a rock of offence", which the Sept. renders very differently, as may be seen by referring to Rom. IX. 33 in Table E.III.r.2.a.o. Peter's words are the same as Paul's there.



## TABLE D.s.I.r.a.

(1)

Rom. IV. 3.

[*τί γὰρ ἡ γραφή λέγει;*]  
*Ἐπίστευσεν δὲ Ἀβραὰμ τῷ*  
*θεῷ, καὶ ἐλογίσθη αὐτῷ*  
*εἰς δικαιοσύνην.*

*δε...D\*FG al d e f g Cyp*  
*al vg it al Chr om.*

[For what saith the  
 scripture?] Abraham be-  
 lieved GOD, and it was  
 counted unto him for right-  
 eousness.

Paul, following the Sept., has added *Ἀβρααμ*, and reads *τῷ θεῷ* instead of *κυρίῳ*, as the rendering of *בְּיְהוָה* "in Jehovah", or "thé LORD". Like it, he gives *καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* "and it was counted to him for righteousness", the passive form, for *וַיִּחְשְׁבֶהָ לוֹ* "and He counted it to him (as) righteousness"; where we have the subject of the thought as well as the thought itself, which alone is expressed in the former, leaving the subject to be supplied.

Gen. XV. 6.

*καὶ ἐπίστευσεν Ἀβραὰμ*  
*τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ*  
*εἰς δικαιοσύνην.*

*καὶ επ...ἐπίστευσε δὲ two*  
*MSS. Compl. Ed., Iren. Clem.*  
*Just. M. et al.*

And Abram believed  
 GOD, and it was counted  
 unto him for righteous-  
 ness.

Gen. XV. 6.

*וַיִּחְשְׁבֶהָ בְּיְהוָה וַיִּחְשְׁבֶהָ*  
*לוֹ צְדָקָה*

And he believed in the  
 LORD; and he counted it  
 to him for righteousness.

(2)

Rom. IX. 29.

[*καὶ καθὼς προσείργεν*  
*Ἡσαΐας*] *Εἰ μὴ κύριος Σα-*  
*βαώθ ἐγκατέλειπεν ἡμῖν*  
*σπέρμα, ὡς Σόδομα ἂν*  
*ἐγενήθημεν καὶ ὡς Γόμορ-*  
*ρᾶ ἂν ὀνομάζημεν.*

*AD\*\*\* (E\*)FGKL al εγκατε-*  
*λειπεν (s. ενκ.) | ὀμοιωθημ. cA*  
*FGL etc. (Or)...s Ln ὀμοιωθ.*  
*cB(Mai<sup>ed</sup>) DEK<sup>sil</sup> al pl.*

[And as Esaias said be-  
 fore.] Except the Lord of  
 Sabaoth had left us a seed,  
 we had been as Sodoma,  
 and been made like unto  
 Gomorrha.

Is. I. 9.

*καὶ εἰ μὴ κύριος Σαβαώθ*  
*ἐγκατέλειπεν ἡμῖν σπέρμα,*  
*ὡς Σόδομα ἂν ἐγενήθημεν,*  
*καὶ ὡς Γόμορρᾶ ἂν ὀνομά-*  
*ζεθαίμεν.*

*εγκατελειπεν...εγεννηθη-*  
*μεν...ομοιωθημεν. Alex.*  
*MS. et al.*

And except the Lord of  
 Sabaoth had left us a seed,  
 we had been as Sodoma,  
 and been made like unto  
 Gomorrha.

Is. I. 9.

*לֹאִי יְהוָה צְבָאוֹת הוֹתִיר*  
*לָנוּ שְׂרִיר כְּמַעֲט בְּסֶדֶם*  
*הָיִינוּ (וְלֹאִי עֲמָרָה דְּמִינוּ)*

*u) 17.18. 30.56.72.76.*  
*93.95.96.109.126.130.136.*  
*145.150.151.158.160.182.*  
*187.196.198.223.224.228.*  
*294.384.602; 154.295.375.*  
*a p. K. 6. 20.174.230.419.*  
*440.547.562.592.665.715.*  
*722; 2.16.200.211.226.*  
*262.305.345.380.443.486.*  
*543.596.663.721.825 a p.*  
*594 ex c R.*

Except the LORD of hosts  
 had left unto us a very  
 small remnant, we should  
 have been as Sodom, and  
 we should have been like  
 unto Gomorrha.

This Quotation, word for word as in the Sept., differs only very

slightly from the original, in having *σπέρμα* "seed, (i. e. offspring)" for *שְׂרִיד* "remnant, (i. e. survivors)" which, besides, is modified by *בְּמֵעוֹט* "very small, or few"; and *ὡς Γομορρᾶ ἀν' ὁμοιωθήμεν* "as Gomorrha we should have been made like" for *לְעִמְרָה דְּמִינֵי* "to Gomorrha had we become like...", thus departing from the form of the original, but assimilating it to the preceding *ὡς...ὡς* for *כִּי...כִּי*.

## (3)

James II. 23.

Gen. XV. 6.

Gen. XV. 6.

[καὶ ἐπληρώθη ἡ γραφή  
ἢ λέγουσα] Ἐπίστευσεν δὲ  
Ἀβραάμ τῷ Θεῷ, καὶ ἐλο-  
γίσθη αὐτῷ εἰς δικαιοσύνην.

G. 69. vv fere omn om δε.

καὶ ἐπίστευσεν Ἀβραμ  
τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ  
εἰς δικαιοσύνην.

ἐπίστευσε δὲ two MSS.  
Compl. Ed. Iren. Clem. Just.  
M. et al.

וְהָאֱמֵן בִּיהוָה וַיִּשְׁכַּח  
לֹא צָדִיקָה

[And the scripture was  
fulfilled which saith,] Abra-  
ham believed GOD, and  
it was imputed unto him  
for righteousness.

And Abram believed  
GOD, and it was counted  
unto him for righteous-  
ness.

And he believed in the  
LORD; and he counted it  
to him for righteousness.

This Quotation is precisely the same as is found in Rom IV. 3,  
which see for any remarks.

## TABLE D.d.I.r.o.

(1)

Rom. XI. 34.

τίς γὰρ ἔγνω νοῦν κυρίου;  
ἢ τίς σύμβουλος αὐτοῦ  
ἐγένετο;

κυρίου... D\*d\* Zeno θεου.

For who hath known the  
mind of the Lord? or who  
hath been his counsellor?

Is. XL. 13.

τίς ἔγνω νοῦν κυρίου; καὶ  
τίς αὐτοῦ σύμβουλος ἐγένε-  
το ὅς συμβεβῆκε αὐτόν;

συμβ. ανε. Alex. MS. et  
Compl. Ed. | συμβεβασει Alex.  
MS. Ald. et Compl. Edd.

Who hath known the mind  
of the Lord? and who hath  
been his counsellor, that  
hath taught him?

Is. XL. 13.

מִי־יָדַע אֶת־דָּוֶרֶם (יהוה)  
וְיִשְׁעוֹ עֲצָמוֹ (יְהוָה־עֵצָה)

f) = 72 K. g) א ה 153 K.  
h) הוהע 226 a p. R.

Who hath directed the  
Spirit of the LORD, or,  
*being* \*his counsellor hath  
taught him?

\*¶ Heb. man of his counsel.

The Heb. says "Who hath weighed (i. e. proved) the mind of Jehovah?", equivalent to "who hath known the mind of Jehovah?", (as in the Sept. which Paul follows), the latter being the result of the former. It continues with: "And (what) man of his counsel" (or rather "and (who, as) his man of counsel i. e. counsellor) hath taught him?", which the Sept. renders by: "and who became his counsellor that taught him?", of which Paul omits the last part, giving only: "and who became his counsellor?". Paul, then, gives an abbreviated expression of the original, wherein the counsellor's duty is mentioned, and that specially.

(2)

1 Tim. V. 18 fp.

[λέγει γὰρ ἡ γραφή] Βοῦν  
ἀλοῶντα οὐ φειδώσεις.

Βουν αλ. ου φει. (D κ η μ ω-  
σεις) cDFGKL al ut vdr  
longe pld g it go syr utr al  
m Dam Tert... Ln Ou φει. β.  
αλ. cAC al<sup>7</sup> f vg cop arm.  
Chr. Thdrt al.

[For the scripture saith,]  
Thou shalt not muzzle the  
ox that treadeth out the  
corn.

Deut. XXV. 4.

οὐ φειδώσεις βοῦν ἀλοῶντα.

φειμωσης Compl. Ed.

Thou shalt not muzzle  
the ox, that treadeth out  
the corn.

Deut. XXV. 4.

לֹא תִפְדּוּם שׁוֹר בֹּרֵי־שָׂן

Thou shalt not muzzle  
the ox, when he \*treadeth  
out the corn.

\*¶ Heb. thresheth.

If the reading of Lachmann's text be taken instead, this Quota-  
tion will be placed in Table D.s.I.r.o., or D.s.I.r. where see 1 Cor. IX. 9.

## TABLE D.d.I.r.a.

(1)

Rom. X. 20—21.

Is. LXV. 1—2.

Is. LXV. 1—2.

[<sup>20</sup>Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει] Εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν. [<sup>21</sup>πρὸς δὲ τὸν Ἰσραὴλ λέγει] Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

20. ευρεθην cACD\*\* et\*\*\* EL al ut vdr om d e vg cop syr al Clem. Chr. Thdr al Hil al . . . Ln add [εἰ] cBD\* FG f g sah go (ar<sup>ho</sup>) Amb (sed d e Ambrst εμφ. εγεν. pro ευρεθ., item postea ευρ. pro εμφ. εγ.) | εγενόμην... BD\* Ruf add εν (d e vide ante).

21. πρὸς λαόν . . DE Just Clem επι λα., al<sup>1</sup> εις λα. | και αντι λ. (D\* E κ. λεγοντα).. FG f g Hil om.

[<sup>20</sup>But Esaias is very bold, and saith,] I was found of them that sought me not; I was made manifest unto them that asked not after me. [<sup>21</sup>But to Israel he saith,] All day long I have stretched forth my hands unto a disobedient and gainsaying people.

<sup>1</sup>Εμφανὲς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν. . . .  
<sup>2</sup>ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

Many MSS. agree altogether or partially with the order of the New Test.

εγενηθην... εγενομην Alex. MS. | επερωτωσιν... ζητουσιν Alex. MS. Ald et Compl. Edd. | ζητ... επερωτ. Alex. MS. Ald. et Compl. Edd.

<sup>1</sup>I became manifest to them that asked not after Me, I was found of them that sought Me not... <sup>2</sup>I have stretched out My hands all the day unto a disobedient and gainsaying people.

נִרְשָׁתִי לָלוֹא שְׂאֵלוֹ<sup>1</sup>  
נִמְצָאתִי לָלוֹא בִקְשֵׁנִי  
פְּרִשְׁתִּי יָדַי כָּל־הַיּוֹם אֶל־  
עַם סִירָר

a) שאלתו 4. 453; f. 526 K. שאלו 612 K.

<sup>1</sup>I am sought of them that asked not for me; I am found of them that sought me not... <sup>2</sup>I have spread out my hands all the day unto a rebellious people.

Firstly, the New Test. and the Sept. differ in one word, the former having *εγενομην*, the latter *εγενηθην*; secondly, they differ in transposing the first clauses; and lastly, they differ in the order of the words in the last part. Yet these differences are so slight that they may be said to harmonize.

They both differ from the original as follows: (Sept.) *Ἐμφανὲς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν, εὐρέθην τοῖς ἐμὲ μὴ ζητοῦσιν* "I became manifest to those not asking (or who asked not) me; I was found by those not seeking (or who sought not) me"; Heb. נִרְשָׁתִי לָלוֹא שְׂאֵלוֹ נִמְצָאתִי לָלוֹא בִקְשֵׁנִי "I granted access to — they asked not, (i. e. I listened to those who asked not); I was found of — they sought me not, (i. e. I was found of those who sought me not)." It is seen that the former supplies the elliptical expressions of the latter;

or rather, the idiomatic difference of the two languages produces the variance. אֶל-עַם סוֹרֵר "unto a people rebellious (or intractable)" of the original, is lengthened into πρὸς λαὸν ἀπειθoύντα καὶ ἀντιλέγοντα "unto a people disobedient (or unbelieving) and gainsaying", which epithets may be taken as explanatory of "rebellious".

## (2)

Gal. III. 6.

[καθὼς] Ἀβραὰμ ἐπίστευσεν τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

αβρ. επιστ. (FG f g fu al Ambrst al ex. αβρ.) ... FG f g vg arm Ambrst Pel praem γεγραπται.

[Even as] Abraham believed GOD, and it was \*accounted to him for righteousness.

\* Or, imputed.

Gen. XV. 6.

καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

καὶ επιστ. ... ἐπίστευσε δὲ in two MSS. Compl. Ed. Iren. Clem. Just. M. et al.

And Abram believed GOD, and it was counted unto him for righteousness.

Gen. XV. 6.

וְהָאֵמֶן בַּיהוָה וַיַּחְשְׁבֶהָ לוֹ צְדָקָה

And he believed in the LORD; and he counted it to him for righteousness.

This Quotation is the same as occurs in Rom. IV. 3, which see for any remarks. It would have been given in Table D.s.I.r.a., like Rom. IV. 3, only the two first words are transposed.

## TABLE D.d.Ir.o.a.

(1)

Heb. X. 37—38.

Ὁ ἐρχόμενος ἥξει καὶ οὐ  
χρονιεῖ. <sup>38</sup> ὁ δὲ δίκαιός μου  
ἐκ πίστεως ζήσεται, καὶ ἐὰν  
ὑποστειλῇται, οὐκ ἐνδοκεῖ  
ἢ ψυχὴ μου ἐν ἀντῳ.

37. D\* χρονισει.

38. μου cAN\* f vg arm  
Clem Thdrt... D\* vv aliq pp  
aliq add post πιστ... s om  
cD\*\*\*EKLN\*\* al pler cop al  
Chr al m | D'E μου η ψυχη.

Hab. II. 3—4.

ὅτι ἐρχόμενος ἥξει καὶ οὐ  
μὴ χρονίσῃ. <sup>4</sup> ἐὰν ὑποστει-  
λῇται, οὐκ ἐνδοκεῖ ἢ ψυχὴ  
μου ἐν ἀντῳ· ὁ δὲ δίκαιος  
ἐκ πίστεώς μου ζήσεται.

3. Add δ 95. 130. 185. 311 |  
καὶ οὐ χρονιεῖ 42.4. μου ἐκ πίστεως ζησ. A  
al m vv aliq. Ald. Ed.

Hab. II. 3—4.

יִבְרַח יוֹבָה (לֹא יֵאָחַר;  
יִהְיֶה (מִן) עֲפֹלָה (לֹא)  
(יִשְׂרָאֵל נִפְשׁוֹ יִבֹּן) (וְצָדִיק  
(יִבְרַחמוֹתוֹ יִהְיֶה)

i) = 89 K. k) יבא permulti  
K. et R. Edd. יבא לא 182 K.  
l) מ' 474. 494 K. m) עולפה  
461 K. עלפה 531 a p. K.  
n) ולא 150. 155. 309 K. לא =  
206 K. o) נבשי 17 a p. K.  
p) = 17 K. q) ויזילני 96 K.  
usq. ad vs. 5 = 467 K.  
r) באמונתו vdr 328 K.

<sup>37</sup>and he that shall come  
will come, and will not  
tarry. <sup>38</sup>Now the just shall  
live by faith: but if *any* man  
draw back, my soul shall  
have no pleasure in him.

<sup>37</sup>for he that cometh will  
come, and will not tarry.  
<sup>4</sup>If *any* man draw back,  
my soul hath no pleasure  
in him: but the just shall  
live by my faith.

<sup>3</sup>because it will surely  
come, it will not tarry.  
<sup>4</sup>Behold, his soul *which* is  
lifted up is not upright  
in him: but the just shall  
live by his faith.

The original seems to speak in the third verse of the vision:  
"because it will surely come, it will not tarry"; yet it need not be  
restricted thereto, but may be considered as spoken of a person, whom  
the vision (or prophecy, which יִזְכֹּר here means) concerns. And so the  
Sept. has regarded it, reading: διότι ἐτι ὄρασις εἰς καιρὸν "because  
yet for a season (is) the vision"; and then giving ἐὰν ὑστερήσῃ, ὑπό-  
μεινον αὐτόν "if he tarry, wait for him", *not αὐτήν* "her" i. e. *την*  
*ὄρασιν* "the vision", after which come the words quoted above.

The writer of the epistle to the Hebrews follows the Sept. in  
this view, giving it more distinctly by saying ὁ ἐρχόμενος ἥξει καὶ οὐ  
χρονιεῖ "the coming (one) will come and will not tarry", while the  
Sept. only says ἐρχόμενος ἥξει καὶ οὐ μὴ χρονίσῃ "coming he will come,  
(i. e. he will certainly come [like the Heb. בָּא בָּא to come he will  
come, i. e. he will surely come]) and may not tarry", which rendering  
the Heb. will bear.

In the next verse, the writer of Hebrews follows the Sept., but  
transposes the clauses. He says first: ὁ δὲ δίκαιός μου ἐκ πίστεως  
ζήσεται "But my just (man) shall live by faith", which differs from  
the Sept. by qualifying δίκαιος by μου, whereas *there* it is πίστεως,  
reading ὁ δὲ δίκαιος ἐκ πίστεώς μου ζήσεται "but the just (man) shall  
live by my faith", neither of which readings agrees with the original  
יִהְיֶה בְּאִמּוֹנָתוֹ וְצָדִיק בְּאִמּוֹנָתוֹ "but the just (man) shall live by his faith", as if  
the Sept. had read בְּאִמּוֹנָתוֹ which seems to be met with in MS. 328 K.

The last clause in Hebrews, like the second last in the Sept., which it copies, differs considerably from the original, and hence the charge of corruption brought against the latter. It is evident that the Sept. read נַפְשִׁי "my soul", and not נַפְשׁוֹ "his soul"; and it has been conjectured that they read עלִפּה found in 531 a p K, for עֲפִלָּה i. e. instead of reading, "being inflated i. e. proud, lofty-minded", they read, "being languid or faint-hearted". So Grotius, Hammond, Capel and others. But Pococke argues, from the use of the word in Arabic, that it will bear the sense put upon it by the Sept. and Paul; and the Arabic version agrees in sense with the apostle.

The original is rendered by Gesenius: "So, the lofty-minded, his soul is not tranquil within him", יִשְׁרָה here meaning "to be even, level"; and used metaphorically of the mind, as "tranquil, composed", in opposition to "being inflated, proud." The contrasted parallel to this is expressed in the next line: "but a just man by his faith shall live", where אִמְנֵתוֹ referring primarily to "his firmness, stability", comes to mean "his fidelity, faithfulness."

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## TABLE D.s.II.r.o.

(1)

Heb. II. 6—8.

Ps. VIII. 5—7.

Ps. VIII. 5—7.

[<sup>5</sup>διεμαρτύρητο δὲ πού τις λέγων] Τι ἐστὶν ἄνθρωπος ὅτι μνηύσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπη αὐτόν; <sup>6</sup>ἡλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, <sup>8</sup>πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

6. Τι ... Ln τις cC\* al<sup>1</sup> d e tol cop Dam.

7. D\* ἡλάττωσας [ς (=Gb Sz) add in f. καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου Ln [καὶ usque σου] cACD\*EM al mu d e f vg al mu Thdr̄t Sedul al; om eB D\*\*\*KL al longe pl syr<sup>edd</sup> c<sup>edd</sup> aliq.

[<sup>5</sup>But one in a certain place testified, saying,] What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>6</sup>Thou madest him \*a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: <sup>7</sup>Thou hast put all things in subjection under his feet.

\* ¶ Or, a little while inferior to.

Tischendorf's text, omitting the clause καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου "and hast set him over the works of thy hands", necessitates the placing of the Quotation in this Table. Otherwise it would be assigned to Table D.s.I.r.

The variations from the original are few. In ver. 5 יֶכֶן is rendered by ἢ υἱὸς for καὶ υἱὸς "and the son." Ver. 6 ἡλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους "Thou hast lessened him some little (thing) among the angels", i. e. compared with angels he was made *somewhat* less in dignity, a rendering which is preferable to "he was made for some

<sup>5</sup>τι ἐστὶν ἄνθρωπος ὅτι μνηύσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπη αὐτόν; <sup>6</sup>ἡλάττωσας αὐτόν βραχύ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτόν ἐπὶ τὰ ἔργα τῶν χειρῶν σου πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

5. τι ... τις Alex. MS. al mu.

6. \*αγγελους... τιμην.

מָה-אִנוֹשׁ כִּי-תִזְכְּרֶנּוּ יֶכֶן-אָדָם כִּי תִפְקְדֵנּוּ יְהוָה יְהוָה מַעֲט מֵאַלְהִים וַיְבָרֶךְ וַיְהַדָּר (פ) וַיְהַלְלוּ (ג) וַיְהַלְלוּ (ד) וַיְהַלְלוּ (ה) וַיְהַלְלוּ (ו) וַיְהַלְלוּ (ז) וַיְהַלְלוּ (ח) וַיְהַלְלוּ (ט) וַיְהַלְלוּ (י) וַיְהַלְלוּ (יא) וַיְהַלְלוּ (יב) וַיְהַלְלוּ (יג) וַיְהַלְלוּ (יד) וַיְהַלְלוּ (טו) וַיְהַלְלוּ (טז) וַיְהַלְלוּ (יז) וַיְהַלְלוּ (יח) וַיְהַלְלוּ (יט) וַיְהַלְלוּ (כ) וַיְהַלְלוּ (כא) וַיְהַלְלוּ (כב) וַיְהַלְלוּ (כג) וַיְהַלְלוּ (כד) וַיְהַלְלוּ (כה) וַיְהַלְלוּ (כו) וַיְהַלְלוּ (כז) וַיְהַלְלוּ (כח) וַיְהַלְלוּ (כט) וַיְהַלְלוּ (ל)

m) ותזכרנו 73 K. ותזכרנו 121 f. K. n) י = 36 K. o) ותעשרנו 73 K. p) במעשה permulti K. et R. et Edd. q) יד 39. 137. 192. 225 K. r) = 76 K.

<sup>5</sup>What is man, that thou art mindful of him? or the son of man, that thou visitest him? <sup>6</sup>Thou madest him \*a little lower than the angels; thou hast crowned him with glory and honour, and hast set him over the works of thy hands: Thou hast put all things under his feet.

\* Or, less than the angels for a short time.

<sup>5</sup>What is man, that thou art mindful of him? and the son of man, that thou visitest him? <sup>6</sup>For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. <sup>7</sup>Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet.



little time lower", is given for the Heb. וְהִסְרָהוּ מֵעַל מַלְאֲכָיִם "and thou hast made him lack a little from angels", i. e. he is scarcely yet nearly equal to angels. Gesenius translates thus: (see Lex. Heb. s. v. הִסֵּר) "thou hast caused him to want but little of GOD", i. e. thou hast made him but little lower than GOD." But in the original there is no word for "but". מֵעַל מַלְאֲכָיִם "a little of GOD" is the meaning according to his interpretation. And under the word מַלְאֲכָיִם he says in a "Note, Many interpreters, both ancient and modern, assign also to מַלְאֲכָיִם the signif. *angels*, see Ps. 8. 6. ibique Sept. et Chald. 82, 1. 97, 7. 138, 1; and also *judges* Exod. 21, 6. 22, 7. 8. For an examination and refutation of this opinion see Thesaur. Ling. Heb. p. 95." In reply I would merely add that so the oldest interpreters have rendered it—that so the writer of the epistle to the Hebrews (unquestionably Paul) understood it to mean, and moreover, that, unless it had so signified, it would not have been found, in the inspired writings of the New Test., translated by such a word.

## (2)

Heb. X. 5—7.

[λέγει] Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηργήσω μοι, ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ᾔθροῦσας. ἵνα εἶπον Ἰδοὺ ἡκα, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημα σου.

5. σῶμα... Syr<sup>p</sup> mg ὡς τῆς.

6. DE d (item e?) ὁλοκαυτώματα | ἡδονα. cACD<sup>p</sup> E fragm vet ap Mt al ... εὐδοκ. cD<sup>\*\*\*</sup> KL al pler pp m (et, εἰλη- τήσας leg).

7. ἰδὼν... D\* it syr add εἶπω | ο θεός (et add μου; et transp.)... K al<sup>3</sup> harl<sup>3</sup> om.

[She saith,] Sacrifice and offering thou wouldst not, but a body \*hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O GOD.

\* Or thou hast fitted me.

Ps. XXXIX. 7—9.

Ἰδὼν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηργήσω μοι ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθροῦσας. ἵνα εἶπον Ἰδοὺ ἡκα, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἡβουλήθην.

7. ὁλοκαυτώματα Alex. MS. et Ald et Compl. Edd. | ἡθροῦσας... Alex. MS. et Ald et Compl. Edd. read εἰλητήσας.

9. Three MSS. omit μου | τον π. ὁ θ. τὸ θέλημά σου ἡβουλήθην.

Sacrifice and offering thou desiredst not, but a body hast thou prepared me: whole burnt-offering and sacrifice for sin thou didst not require. Then I said, Lo, I come; in the volume of the book it is written of me, I desired to do thy will, O my GOD.

Ps. XL. 7—9.

וְכַח (יִמְנְחָהּ) לֹא (הִפְצֵאתָ) אָזְנוֹתַי (כִּפְתִּיתִי) (לִי) עוֹלָה (יְהִי) וְהִטָּאֵה לֹא (שְׁאֵלָה) : אֲמַרְתִּי הִנֵּנִי (מִ) בְּאֵזְרִי בְּמִנְחָה - סֶפֶר (כִּתְּבוּב עָלַי) : לַעֲשׂוֹת - רְצוֹנְךָ (יְהוָה) אֱלֹהֵי

f) = 199 K. g) חֲצִיתִי 252; 17 a p K. h) כִּתְּבוּב 41 K. כִּתְּבוּב 80 K. כִּתְּבוּב 231 K. i) = 157 K. לֹא 97 K. k) וְהִטָּאֵה 35 K. l) אֲמַרְתִּי 76 K. m) אֲמַרְתִּי 4; 125 a p K. n) a f = 240 K. o) a f = 267 K. p) כִּתְּבוּב 255 K. q) = 41. 76. 142 K. r) 73. 121 K. r) a f = 37 K.

Sacrifice and offering thou didst not desire; mine ears hast thou \*opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my GOD.

\* Heb. digged Exod. 21, 6 [or prepared].

This Quotation is taken from the Sept. with a few slight variations, such as ὁλοκαυτώματα for ὁλοκαυτώμα, by which עוֹלָה is

rendered: *ἡδούκῃσας* for *ἤτησας*, the rendering of שָׁאֵלָה: the omission of *μου* after *θεος*, also of *ἡβουλήθη* at the close. In these respects it differs also from the original, from which both the Sept. and the New Test. differ in the clause לִי כְרִיתָ אָזְנוֹי rendered by *σῶμα δὲ κατηργήσω μοι*. Considerable difficulty is connected with the explanation of this variation, and several solutions have been proposed.

Some think that the words of the original refer to the Hebrew custom of boring through with an awl the ear of a servant, who after six years' service is willing to continue with his master for life—a custom mentioned in Exod. XXI. 2, 5, 6; Deut. XV. 12, 16, 17. This being the reference, the words are rendered: "Mine ears hast thou bored", and the sense is: "Thou hast made me thy servant for life"; or, reversing the order of the persons, but keeping the same thought: "I am willing to be subject to thee during my life." But, to this reference and explanation there are two objections. First, the verb in the Ps. is כָּרָה, but in Exod. it is רָצַע, i. e. the verb, used to express the boring of the ear in the custom alluded to, is רָצַע and not the verb כָּרָה used in the Ps.; and hence, the different words would suggest that the actions were different. Second, in Exod. the noun is אָזְנוֹי "his ear", showing that only one ear was bored, whereas in the Ps. it is אָזְנוֹי "the two ears". In consequence of these two objections, the conclusion may be drawn that the passage in the Ps. makes no reference to such a custom.

Others find a suitable sense by a different rendering and explanation. Going back to the radical meaning, it is seen that כָּרָה means to *dig*, (as the Chald. כָּרָא and the Arab. كَرَا) i. q. in Gen. XXVI. 25 *וַיַּכְדּוּ שָׁם עַבְדֵי יִצְחָק בְּאֵר* "And Isaac's servants dug a well there". Gen. L. 5 *בְּקִבְרִי אֲשֶׁר כָּרִיתִי לִי* "in my pit (or grave) which I dug for me"; and taking this sense the clause is rendered "the two ears to me (i. e. mine ears) hast thou bored", and explained, as a bold poetical figure for the more common אֶן גִּלִּיתָ לִי "my ear hast thou opened", i. e. "thou hast revealed (this) to me"; (see Ges. Heb. Lex. s. v.) to *open* or *uncover the ear* being supposed to have been a customary expression among the Hebrews for revealing a thing to one, including the idea of attention thereto and ready obedience on the hearer's part. To support this view reference is made to such passages as Is. L. 5 *יְהוָה פָּתַח-לִי אָזְנוֹ וְאֲנִי לֹא מָרִיתִי* "the Lord GOD hath opened mine ear and I was not rebellious", where the verb פָּתַח "to open" is used, and the meaning attached to *opening the ear* of one is *revealing something* to him. 1 Sam. XX. 2 "Behold my father will do nothing either great or small *וְגִלָּה אֶזְאוֹנִי* but that he will uncover mine ear", where another verb גִּלָּה "to uncover, make bare" is found, and the phrase "to make bare the ear" refers to removing the overhanging locks, as would be done in whispering a secret to one, and hence it comes to mean "to tell to", "to disclose"—and, when

spoken of GOD, as in Job. XXXVI. 10 וַיִּלְאֵם לְמִסְכָּר “and he openeth their ear to discipline” or instruction, i. e. makes them hear, it means, “to cause to hear”. The phrase is thus interpreted to mean: “thou hast made me hear, and I am obedient.”

But the same root קָרָה, or another root with the same radical letters, means to “purchase” or “provide”, as in Deut. II. 6 וַיִּשְׁכְּרוּ מַיִם וַיִּקְרֶהוּ “and also water shall ye buy”, where וַיִּקְרֶהוּ is parallel with וַיִּשְׁכְּרוּ: Hos. III. 2 וַאֲחֶרֶת לִי “And I bought her for me”. And this sense of “providing”, the Sept. seems to have adopted, since it renders קָרִית by *κατηρώσω* “thou hast fitted” or prepared. אָזְנִים “two ears” (if that was the reading in the copy from which the Sept. translated,) would thus be understood to refer to the human body which has two ears, and hence the rendering σῶμα “body”, — a two-eared vessel being, as may be supposed, that which suggested the idea, and with which things doubtless they were familiar.

We said just now, if אָזְנִים was the reading in the copy from which the Sept. translated, since a solution has been proposed, which goes on the assumption that the Hebrew text is corrupt, and which would change it to make it conformable to the Sept. version and Paul's Quotation. We refer to Dr. Kennicott's most ingenious conjecture that אָזְנִים was originally the two words אָז “then” and גִּוָּה “a body”; the former אָז being the same as the first syllable of אָזְנִים and the letters of גִּוָּה being not very unlike to the ending נִים, ג gimel resembling נ nun, ו vau, י yod, and ה he ם mim final. According to this supposition the clause would read אָז גִּוָּה קָרִית לִי “then a body hast thou provided for me”, in the Sept. and Hebrews σῶμα δὲ κατηρώσω μοι. But it does not seem needful, as the former solutions show, to have recourse to this charge against the present Hebrew text, viz. that it is here corrupt; and besides, in all the MSS. collated by Kennicott and de Rossi, there do not appear to be any various readings of the place. The present text may be allowed, then, to remain undisturbed.

Others have maintained that the Sept. once had a literal rendering of the Hebrew, אָזְנִים being translated by *ὠρία*, which was changed into σῶμα to render it the same as the epistle to the Hebrews — a conjecture not supported by the circumstance that some of Holmes' MSS. have *ὠρία*, since it is found there by correction, — a conjecture too, of no service in the present question, as, though it were settled that the Sept. once read *ὠρία*, which was changed for σῶμα found in the epistle, still it would have to be accounted for, how σῶμα had found its way into the epistle. For, though Dr. Davidson says (in Sac. Herm. p. 462) “Stuart has well remarked, that nothing is dependent on the clause in question — “a body hast thou prepared me” — no substantial part of the argument is built on it, and there was therefore no need of literal quotation, the phrase being rather *incidental* than *essential* to the writer's purpose. The apostle's object in

the whole passage is to show, that the ritual sacrifices were insufficient for spiritual purposes, and to establish the fact that this very thing is expressed in the Old Testament. In the 8<sup>th</sup> and 9<sup>th</sup> verses the argument is stated for which the Quotation was made. "Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law: then said he, Lo I come to do thy will, O GOD. He taketh away the first, that he may establish the second." *Doing the will of GOD*, in the ninth verse, is contrasted with the sacrifices under the law; and the clause, "a body hast thou prepared me" mentions incidentally the manner in which the will of GOD was done, viz., by offering up the Saviour's body unto death. Obedience to the will of GOD is opposed to the sacrifices of the Mosaic law. *The manner of the obedience* is not insisted on, but the obedience itself. It was not necessary to the writer's purpose to mention in what the obedience consisted. But in the phrase "a body hast thou prepared me", the attention is turned in passing to the great sacrificial death of Jesus." Still, it must be maintained that the clause is made use of by the writer, which would have been shown had Dr. D. quoted the 10<sup>th</sup> verse as well as the 8<sup>th</sup> and 9<sup>th</sup>: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It is true that *obedience to the will of GOD*: "Lo, I come to do thy will, O GOD", is contrasted with the sacrifices offered under the Mosaic law. But yet, the Son of GOD, in order to obey for man, must appear in human form, as the writer had said already in ch. II. 14—17, and he was obedient even unto death, Phil. II. 7—8, offering up himself as a sacrifice upon the cross (which the sacrifices under the Old Testament dispensation were meant to foreshadow), and hence the need of a body subject to death to do so. Hence also, the use of the clause "a body hast thou prepared me" in the words of ver. 10. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

## James IV. 5.

[*ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει;*] *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν,*

ς (cons. Ln 49) *λέγει*. *Πρὸς* — *ἡμῖν*; Gb Sz *λέγει*; *πρὸς* sed etiam *ἐν ἡμῖν*; ... A al Oec (in comm *ἡ πρ. φθ.*) *πρ. φθόν.* c *λέγει* conjg (non item G etc.); hinc 104 *perg* *ὅτι ἐπιποθ.*, 40 *ἐπιποθ. δε* | *κατώκησεν* cGK al ut vidr fere omni vv omni Thph... Ln *κατωκισεν* A (-*κεισεν*) B al aliq.

[Do ye think that the Scripture saith in vain,  
The spirit that dwelleth  
in us lusteth\* to envy?

\* Or, enviously.

The view to be taken of the second clause of this passage will depend on the view taken of the first clause. The verse may be variously pointed, and so a variety of meanings may be got of it. If the first clause ends with *λέγει*, and is interrogative, reading thus: *ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει*; "Do ye think that the Scripture speaketh in vain?" the second clause need not be considered as a Quotation, and may be read either interrogatively also, or otherwise, thus: *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν*; "Does the spirit which dwelleth in us lust to envy?"; or, "The spirit which dwelleth in us lusteth to envy." But the first clause may be continued to *φθόνον*, and regarded as interrogative, reading thus: *ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει πρὸς φθόνον*; "Do ye think that the Scripture speaks in vain against envy?", and then the second clause reads affirmatively: *ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν* "The spirit which dwelleth in us lusteth", and so the various readings *ὅτι ἐπιποθεῖ* and *ἐπιποθεῖ δε*. The verse, however, is commonly pointed thus: *ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει, Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκησεν ἐν ἡμῖν*; "Do ye think that the Scripture says in vain, 'The spirit which dwelleth in us lusteth to envy'?", where the latter clause is regarded as a Quotation.

Now, it has been found difficult to determine whence the citation is made. Various passages of the Old Testament have been referred to, such as: Gen. VI. 5, 11; Numb. XI. 29; Ezek. XXIII. 25; Prov. XXI. 10; Cant. VIII. 6; and Eccl. IV. 4, all which have little or no similarity to it. Wetstein supposes that the allusion is to Wisdom VI. 11, 23, "wherefore set your affection upon my words: desire them (*ποθήσατε*), and ye shall be instructed." "Neither will I go with consuming envy (*φθόνῳ τετηκότι*), for such a man shall have no fellowship with wisdom (*σοφίᾳ*)", taking *πνεῦμα* as the same as *σοφία*.

"wisdom", and making the clause mean: "the spirit of wisdom is desirable." But the introductory formula, *ἡ γραφή λέγει* "the Scripture says", is *against* such a reference, and against the view of Semler and others, that James quotes some apocryphal book.

Restricting the words *ἡ γραφή λέγει* to mean, "the Scripture says", it may be allowed to inquire whether the formula is limited to the citation of one passage only, or may be extended to include several, that is, may introduce a passage containing the sense of several passages of the Old Testament, without quoting any one in particular. Now, there are many passages to show that this formula introduces a single passage from the Old Testament, such as, Rom. IV. 3 *τί γὰρ ἡ γραφή λέγει*; "for what saith the Scripture?", and then follows Gen. XV. 6 *Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* "And Abraam believed GOD, and it was counted unto him for righteousness", a passage cited in this same epistle, (James II. 23) with the formula *Ἐπληρώθη ἡ γραφή ἢ λέγουσα* "the Scripture was fulfilled which saith", a formula met with in Mark XV. 28, before *Καὶ μετὰ ἀνθρώπων ἐλογίσθη* "and he was numbered with transgressors", a citation of Is. LIII. 12. For the formula *ἡ γραφή λέγει* see also Rom. X. 11; XI. 3; Gal. IV. 30; 1 Tim. V. 18, where it introduces a single Quotation, i. e. a passage found in a special part of the Old Testament. But it must be admitted that this is not the use of the formula here, inasmuch as there is no passage in the Old Testament which contains the statement *πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατοικῆσεν ἐν ἡμῖν* "the spirit which dwelleth in us lusteth to envy." Is the formula, then, ever used to introduce the substance of several passages?, and should it be so regarded here? Now in John VII. 33 it is written *ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος* "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living water", where it may be supposed that "as the Scripture hath said" refers to the clause following: "out of his belly shall flow rivers of living water",—a passage, however, which is not found anywhere in the Old Testament, though the thought it conveys is expressed in several. See remarks thereon in Table E. And why may not our present passage be similarly regarded? Indeed, some think that it contains a general reference to the doctrine of Scripture, and that it is not a direct Quotation. And we have just now seen that the introductory formula would be no obstacle to such a view. Compare in support hereof the words in Matt. II. 23 *ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν* "that it might be fulfilled which was spoken by the prophets" *not*, by the prophet, as of one, but as of several, "the prophets", *ὅτι Ναζωραῖος κληθήσεται* "He shall be called a Nazarene", a passage not occurring in any one prophet, of course, as the introductory formula would lead one to anticipate, but found, for sub-

stance, in the writings of the prophets. See remarks thereon in Table C.I.o.a. And why should not ἡ γραφή "the Scripture" be taken as extensively?

Others think that it is a paraphrastic application of the tenth commandment. Says Dr. Davidson (who adopted this view in his Sac. Herm. pp. 442—3): "The apostle is speaking of *lust* as the cause of wars and murders, and addresses, in the fourth verse, spiritual adulterers and adulteresses, telling them that such a fondness for the world as they exhibit, is opposed to the will of GOD. In the fifth verse, he adds, "Or think you that the Scripture saith in vain, the spirit which dwells in us lusts to envy?" By φθόνος is here meant *covetousness*, — an excessive attachment to earthly things, producing envy towards all who have more than the covetous themselves. The writer then subjoins "but it (the Scripture) gives a greater favour" in the promise "GOD resisteth the proud, but giveth grace to the humble." So far from the Scripture remonstrating in vain against covetousness, pride and envy, without presenting any effectual means for their eradication, it contains a direct promise, in the believing reception of which, will be found grace superior to inward corruption, viz. that although GOD opposes the ambitious and haughty, he imparts grace to such as have no confidence in themselves, but place their whole happiness in GOD, without admitting adulterously any rival in their hearts: "GOD resisteth the proud, but giveth grace to the humble." If therefore, says the sacred writer, you be conscious of your inability to overcome such corrupt desires, and pray to GOD, he will give you grace and strength to resist them. The seventh and eighth verses agree with this exposition. If it be correct, then the words in question are nothing but a paraphrastic application of the tenth commandment." To this exposition, he admits, there is the objection that τὸ πνεῦμα is taken to designate the seat of evil lusts and propensities in man, and that the proper word should have been ψυχή or καρδιά; but he adds in reply that "πνεῦμα signifies *disposition, feeling, temper of mind*, which disposition may have a bad tendency." The verb ἐπιποθεῖν he takes to signify, *to long for or desire intensely*; and with πρὸς governing an acc. of person or object, it denotes an *intense longing towards* the particular person or object specified. Hence πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα means: "the spirit lusts (or longs intensely) towards envy (or covetousness)". And hence, too, the ground of the prohibition against covetousness, contained in the tenth commandment.

If the objection to this explanation, founded on the meaning of τὸ πνεῦμα, be reckoned valid, then, τὸ πνεῦμα ὃ κατοικεῖ ἐν ἡμῖν "the spirit which dwells in us" will be taken to mean the Divine Spirit; and the clause will be understood interrogatively: "Does the Spirit lust to envy?" requiring a negative answer: "By no means."

And hence is got the meaning given to ἐπιποθεῖν πρὸς viz. "to be contrary to and to resist", when this clause is read affirmatively: "The Spirit etc. is contrary to envy". (See Schleusner's Lex. Nov. Test. s. v.). Preferring the former view, there follows as the counterpart the clause: μείζονα δὲ δίδωσι χάριν "On the other hand he giveth more grace"; and then comes the Quotation to confirm this: διὸ λέγει Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν "Wherefore it (the Scripture) says: GOD arrays himself against the proud, but giveth grace to the humble."

Some think that ἡ γραφή λέγει refers to this Quotation, and that the clauses between proceed from James; the words πρὸς φθόνον etc. not referring to any passage or passages of the Old Testament. But to this it is replied that whenever such a phrase occurs, some part or parts of the Old Test. are immediately quoted or alluded to, (for which see references given); and that the Quotation in ver. 6 is adduced to prove the statement in that verse, and not the words of ver. 5.

There are other explanations of this passage, which, however, are open to greater objections than those given above, and need not be adduced here.



## TABLE E

contains the Quotations in the New Testament, which *differ* from both the Hebrew and the Septuagint, which are also themselves at variance.

This Difference may be I. in Words; or II. in Clauses; or III. in Both. Hence Table E will be divided into three parts correspondingly. Table E.I., Table E.II., and Table E.III.

And, as the Difference in Words may have reference to the rendering (r); to the omission (o); and to the addition (a) thereof, Table E.I. will be subdivided into corresponding parts. Table E.I.r.; Table E.I.o.; Table E.I.a.; or combinations thereof.

Also, as the Difference in Clauses may have respect to their position, as 1 introductory; 2 intermediate; and 3 final, Table E.II. will also be broken up into Table E.II.1; Table E.II.2; Table E.II.3 to correspond; and the letters r, o, and a, will intimate about the rendering, omission and addition thereof.

Similarly will there be subdivisions of Table E.III.

### TABLE E.I.r.

#### (1)

Matt. I. 23.

[<sup>22</sup>τοῦτο δὲ ὄλον γέγονεν  
ἐνα πληρωθῆναι τὸ ῥηθὲν ἐπὶ  
κυρίου διὰ τοῦ προφήτου  
λέγοντος] <sup>23</sup>Ἰδοὺ ἡ παρθέ-  
νος ἐν γαστρὶ ἔξει καὶ τέξ-  
ται υἱόν, καὶ καλέσουσιν τὸ  
ὄνομα αὐτοῦ Ἐμμανὴλ,

23. καλέσουσιν cBCEKLM  
SUVZA etc. . . D al<sup>2</sup> Eus  
Epiph Vig -ous. . . (alii pp<sup>i</sup>  
vocabit, -bitis, -bitur).

[<sup>22</sup>Now all this was done,  
that it might be fulfilled  
which was spoken of the  
Lord by the prophet, say-  
ing,] <sup>23</sup>Behold, a virgin

Is. VII. 14.

[<sup>14</sup>διὰ τοῦτο δώσει κύ-  
ριος αὐτὸς ὑμῖν σημεῖον]  
ἰδοὺ ἡ παρθένος ἐν γαστρὶ  
λήψεται καὶ τέξεται υἱόν,  
καὶ καλέσεις τὸ ὄνομα αὐ-  
τοῦ Ἐμμανὴλ.

ἔξει pro λήψεται in Alex.  
MS. | καὶ τέξ. in Ald. Ed.  
desunt.

[<sup>14</sup>Therefore the Lord  
himself shall give you a  
sign:] Behold, a virgin

Is. VII. 14.

[<sup>14</sup>לְכֹנִינָם אֲרֵנִי הוּא לָבָם  
אוֹת] (הַנִּיחָה הַעֲלָמָה) (הַרְרָה  
וְיִלְדָה בֶן) (וְקָרָאתָ שְׁמוֹ  
עִמָּנוּ אֵל)

g) = 126 K. h) = 96 K.  
i) Cum Kametz sub ה 174.  
226. 380; 210 a p. R. Edd. Alii  
sub ה exhibent Schva.  
k) ~ qd. K. et Edd.

[<sup>14</sup>Therefore the Lord  
himself shall give you a  
sign:] Behold, a virgin

shall be with child, and shall bring forth a son, and \*they shall call his name Emmanuel.

\* or ¶ *his name shall be called.*

shall conceive in the womb, and shall bring forth a son, and thou shalt call his name Emmanuel.

shall conceive, and bear a son, and \*shall call his name Immanuel.

\* or ¶ *thou, O virgin, shalt call.*

The Hebrew *הַעֲלִמָה* is correctly rendered *ἡ παρθένος* the virgin, not, a virgin. *הַרְרָה* is an adj. meaning *pregnant, with child*; which the Vat. LXX. renders *ἐν γαστρὶ λήπεται, shall conceive in the womb*, with respect to the *act*, whereas Matt. has *ἐν γαστρὶ ἔξει shall have in the womb*, marking the *state*, and more nearly expressing the Heb., which reading, *ἔξει*, is found in Alex. LXX. and others. *קָרָא* is rendered in the LXX. *καλέσεις*, and in Matt. *καλέσουσι*. To me there appears to be here *no* discrepancy. The name of the child is Immanuel, which the Heb. represents as being bestowed on it by its mother: *She shall call*. But as other individuals would call it by the same name as its mother gave it, they too would call it Immanuel; and hence could it be said with Matt. *καλέσουσι they shall call*. Nor is it difficult to account for this change. The original makes the virgin the subject of each predicate; but as the last verb *קָרָא* (for the usual form *קָרָא* [See Ges. Heb. Gr. § 44. Rem. 2, § 73 Rem. 1 *קָרָא*; *קָרָא*; *קָרָא* Ges. Heb. Lex., Lee's Heb. Lex. sub *γ. קָרָא*]) appears to have the form of the 2<sup>nd</sup> per. sing. praet., and is pointed as fem. with schva under *רָ*, or, as masc. with Kametz under it, *רָ*, as noted above, it might be rendered with the LXX. *καλέσεις*, (the former being given as the marginal reading: *thou, O virgin, shalt call*) which is read in Matt., as noted above. A very slight change in this *irregular* form *קָרָא* would make it represent the 3. per. pl. *קָרָא*, which Matt. may possibly have read, and so rendered, as is done in several MSS. of the LXX. and the Fathers.

## (2)

Matt. IX. 13.

[*μάθετε τί ὅστιν*]\* *Ελεος*  
*Θέλω καὶ οὐ θυσίαν.*

*ελεος* (Gb') cBC<sup>2</sup>D al ...  
*ελεον* cC\*\*\*EFGKLMSUVXΔ  
etc.

[learn what *that* meaneth]  
I will have mercy and not  
sacrifice.

Hos. VI. 6.

*ελεος θέλω ἢ θυσίαν.*

*ελεος* many copies *ελεον*..  
*η... και ου* Alex. MS. Compl.  
Ed. and many others.

I will have mercy rather  
than sacrifice.

Hos. VI. 6.

*חֶסֶד חָפְצִי וְלֹא זָבַח*

I desired mercy and not  
sacrifice.

Matt. has rendered the Heb. *חָפְצִי* which means: to incline, to be favourably disposed; and, if to doing any thing, then: to please, desire, will, by *θέλω*, to will as in the LXX. Yet they differ slightly, *חָפְצִי* being: "I desired", I inclined to or delighted in, and *θέλω* being: "I will", I wish, rendered incorrectly by: "I will have", i. e. I am determined to have. *εὐδοκῶ ἐν* would probably come more nearly to the original.

The Heb. <sup>לְכַתִּיב</sup> Matt. follows in *καὶ οὐ*, which the LXX. replaces with *ἢ*: "rather than".

It is seen that this Quotation varies so slightly from the Heb. that it might have been placed in Table B.s.

## (3)

Matt. XII. 7.

Hos. VI. 6.

Hos. VI. 6.

[*εἰ δὲ ἐγνώκατε τί ἐστίν*]  
*ἔλεος θέλω καὶ οὐ θυσίαν,*  
*ελεος c(B? cf 9, 13.) CD al*  
*Or<sup>1</sup>. .ς ελεον cEGKLSUV A*  
*etc.*

*ἐλεος θέλω ἢ θυσίαν,*  
*ελεος many copies ελεον |*  
*η . . και ου Alex. MS. Compl.*  
*Ed. and many others.*

חֶסֶד חֶסֶדִּי לֹא-יִכָּחַר

[But if ye had known  
 what *this* meaneth,] I will  
 have mercy, and not sacri-  
 fice,

I will have mercy rather  
 than sacrifice.

I desired mercy, and not  
 sacrifice.

See the foregoing No. 2 for any remarks.

## (4)

Matt. XIII. 35.

Ps. LXXVII. 2.

Ps. LXXXVIII. 2.

[*ὅπως πληρωθῇ τὸ ῥηθὲν*  
*διὰ τοῦ προφήτου λέγοντος*]  
*Ἀνοίξω ἐν παραβολαῖς τὸ*  
*στόμα μου, ἐρεῦξομαι κε-*  
*κρυμμένα ἀπὸ καταβολῆς.*  
*ς in f. add κοσμον cCDE*  
*FGKLSUVXGA etc. . om*  
*cB 1. 22. e k Or.*

*ἀνοίξω ἐν παραβολαῖς τὸ*  
*στόμα μου, φθέξομαι προ-*  
*βλήματα ἀπ' ἀρχῆς.*

פִּי יִפְתָּח (בְּמִשְׁלֵי)  
 :אֲנִי עַתָּה יְהִידוֹת מִיְּהוּדָה

e) πα f. = 1. 2. 145. 224 K.  
 f) ל' 220 K. g) π = 222 K.

[That it might be ful-  
 filled which was spoken by  
 the prophet, saying,] I will  
 open my mouth in par-  
 ables; I will utter things  
 which have been kept se-  
 cret from the foundation  
 of the world.

I will open my mouth  
 in parables; I will utter  
 things *which have been*  
 hidden from the beginning.

I will open my mouth  
 in parable: I will utter  
 dark sayings of old:

It may be said that this passage has been partly taken from the LXX., since the first clause in each literally agrees. Yet, why did Matt. depart therefrom in the other? Was it because he thought it was not exactly rendered? The LXX. gives: *φθέξομαι προβλήματα ἀπ' ἀρχῆς* "I will utter problems from the beginning", i. e. (as I understand it) things which have all along from the beginning been proposed to be considered, whereas Matt. renders: *ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς* "I will belch out (or pour forth copiously) things hidden from the foundation", in which rendering he agrees with the Heb.

The Heb. <sup>בְּמִשְׁלֵי</sup> "in a parable", they both render by the plural: *ἐν παραβολαῖς*; and the corresponding word in the next parallel <sup>הַיְּהוּדָה</sup> "hidden things" is better translated by Matthew's *κεκρυμμένα* than by the *προβλήματα* "riddles" of the LXX. The root from which

it comes may be compared with our word "to hide". The date, from which the hiding is reckoned, is given in the Ps. as מִן־קֶדֶם "from of old," or ancient times; rendered by the LXX. ἀπὸ ἀρχῆς "from the beginning", and by Matt. ἀπὸ καταβολῆς "from the foundation", (κοσμου "of the world" being read in *ς* as noted above) which is only a more definite way of expressing the original "from the fore", equivalent to "from time past", which *past* time is considered to be *before* one, in Hebrew thought, (comp. the Greek πρόσω καὶ ὀπίσω "before and behind", of time past and future); and, as no part of that past time is specified, it may point to its commencement.

## (5)

Mark XIV. 27.

[γέγραπται] Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορπισθήσονται.

τα προβ. διασκ. cBCDL al<sup>5</sup> ik q sah...ς (ln) διασκ. τα προ. cAEFGHKMSUVXIΓA al pl vg cop al | -ονται cACDFG KLA al m ...ς -εται cBEH MSUVXIΓ al pl | EFKM al plur<sup>20</sup> a c add της ποιμνης.

[it is written,] I will smite the shepherd, and the sheep shall be scattered.

Zech. XIII. 7.

πατάξατε τοὺς ποιμένας, καὶ ἐκσπάσατε τὰ πρόβατα.

Alex. MS. et Ald. et Compl. Edd. πατάξον τὸν ποιμένα, | καὶ διασκορπισθήσονται τα προ. της ποιμνης Alex. MS. Other copies have -θήσεται. Ald. et Compl. Edd. -θήσωσαν. Most omit της ποιμνης.

smite ye the shepherds, and draw out the sheep.

Zech. XIII. 7.

הַרְעָה אֶת־הַצֹּדֵק הַזֶּה (הַרְעָה) וְהַצֹּדֵק הַזֶּה יִפְּצֵץ

g) הרך 180 K. h) הרעי 89 K. i) והצודק multi K.

smite the shepherd, and the sheep shall be scattered.

Mark differs from Matt. in not having της ποιμνης "of the fold", though that is read in some MSS.; otherwise they agree. For further remarks, then, see Matt. XXVI. 31, where the change of the verbal form is accounted for. It may be added here, that הצֹדֵק being a collective noun "flock, flocks" i. e. of small cattle, "sheep and goats", and rightly rendered by τα πρόβατα, has the verb in the pl. 3 per. f. יִפְּצֵץ illæ dispergentur, "they shall be scattered or shall disperse themselves."

## (6)

Luke II. 24.

[κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου.] ζεύγος τρυγόνων, ἢ δύο νοσσοὺς περιστεῶν.

νοσσ. (Gb') cBEF<sup>a</sup>GHSVA al<sup>10</sup> fere...ς ln νοσσ. cADK LMRUXIΓA al pl.

[according to that which is said in the law of the Lord,] A pair of turtledoves, or two young pigeons.

Lev. XII. 8.

δύο τρυγόνας ἢ δύο νοσσοὺς περιστεῶν.

νοσσ. Alex. MS.

two turtledoves, or two young pigeons.

Lev. XII. 8.

שְׁתֵּי־תְּרִים אֵין שְׁנֵי (בְּנֵי) יוֹנָה

q) = 136 K.

two turtles, or two young pigeons.

In the law of the trespass-offering, as given in Lev. V. 11, we find in the original, as here, שְׁתֵּי־תְּרִים אֵין שְׁנֵי בְנֵי יוֹנָה rendered in the LXX. ζεύγος τρυγόνων ἢ δύο νοσσοὺς περιστεῶν, which is Luke's translation, so that the LXX. has departed from itself in rendering

differently, farther on, viz. in Lev. XII. 8. But the original is more explicit than either the LXX. or Luke. To express the Heb. accurately in English, it should be translated: "two female turtledoves or two sons of a pigeon", i. e. two male young-pigeons, where the respective genders are distinctly stated, the former female, the latter male. Luke points out the male in: δύο νοσσοὺς περισσεῶν "two, male young of pigeons", (as does the LXX.) but he leaves "the brace" ζεύγος undecided in gender, unless it be that it must take its gender from τρυγόνων "of turtledoves", and be feminine.

## (7)

John XIX. 37.

[ἐπεὶ αὐτὸς λέγει] Ὁψον-  
ται εἰς ὃν ἐξεκέντησαν.

Zech. XII. 10.

καὶ ἐπιβλέψονται πρὸς  
μὲ ἀνθ' ὃν καταρχήσαντο.

Zech. XII. 10.

וְהָיָה אֵלַי (אֵלָם) אֲשֶׁר  
רָדְקוּ

ἐπιβλ. . . οψονται 240. |  
ανθ' ον κ. Many MSS. read  
εις ον εξεκεντησαν. Ald. Ed.  
adds that clause.

b) אֵלַי plurimi K. et R.  
Edd. i) אֵלָם 494; 206 K.  
k) רָדְקוּ 355 K.

[another scripture saith,]

They shall look on Him  
whom they pierced.

and they shall look to me,  
instead of the things *where-*  
*with* they have mocked me.

and they shall look upon  
me whom they have pierced.

It is admitted that John quotes Zech., which, as it stands in the received text, is correctly rendered above; and, since, during the crucifixion, a soldier speared Christ's side, John regards that circumstance as the literal accomplishment of the prophecy. Hence, in applying it to the event, he records: ὁψονται εἰς ὃν ἐξεκέντησαν "they shall look unto whom they have pierced." It is well known that in Greek the relative often includes the antecedent, like *what* in English; and it is so here. Thus it may read either "unto (me) whom", or "unto (him) whom"; and if the former be adopted, it will agree with the received reading of the Hebrew. But, if the latter, we shall endeavour to reconcile them. By attending to the speakers in the two passages, there will be seen to be no discrepancy whatever; for in Zech. Christ is represented speaking *himself* to the prophet, whereas in the gospel John is writing *of* him, and naturally would use the third person. "Some think, as do Randolph and Newcome, that the evangelist read אֵלַי "unto him", instead of אֵלָם "unto me", which is favoured by various ancient MSS. (above fifty) and a few old editions. But the reading is a mere correction", and I am disposed to regard the present text as correct, the LXX. giving a corresponding version, with which Aquila and Theodotion agree.

But, that the citation under notice was not copied from the LXX. is certain, there being an observable difference between them. "It is not easy" says Davidson, "to make sense of the Septuagint rendering. The literal meaning of it is "they shall look at me, instead of the things, concerning which (or against which) they have contemptuously

danced (or rejoiced)." The whole difficulty lies in rendering the last clause. Now, the prep.  $\overline{\text{נֶגֶד}}$  means primarily *in front of*, and hence, *over against*, and the verb  $\overline{\text{דָּבְּקוּ}}$  "they have danced down, trampled under foot, regarded as vile and treated with contempt." The meaning will therefore be "they shall look on toward me, over against (i. e. having in view, since what is over against is in view) the things which they have contemned" (i. e. the offer of salvation through Jesus, the Messiah, made first by himself and afterwards by his delegates, and all its consequences). This explanation accounts well for what follows: "and they shall beat (upon their breasts) for him a lament, as for a beloved one &c." I shall next attempt to account for such a version. The LXX. appears to have regarded "the piercing" as being said, not literally, like John, but metaphorically; just as we hold *that* mentioned in Luke II. 35 to be so. And, as, to pierce a thing may be said for, to despise and reject it, the LXX. may have resolved the figure, and adopted the latter idea. Yet, they themselves have, in this case, used a figurative expression of that idea, since they give  $\overline{\text{κατωρχήσαντο}}$  "they have danced down." Keeping in mind that victors were wont to tread on the necks of their conquered foes, as a mark of subjugation, and of their contempt for them, it is seen that the two metaphors are synonymous, that "the piercing" in the sense of "to consider vile" is expressed by "they danced down" or trode upon. Also the relative  $\overline{\text{ὅς}}$  is not referred to  $\overline{\text{ἐν}}^{\text{a}}$  as its antecedent, so that  $\overline{\text{ὅς}}$  must have been regarded as, not properly the sign of the acc. but the prep. From this rendering by the LXX. has probably arisen the various reading  $\overline{\text{רקדו}}$ , meaning "they skipped, danced", formed by transposing the first and last letters of the root.

## (8)

Acts VII. 49—50.

Is. LXVI. 1—2.

Is. LXVI. 1—2.

[καθὼς ὁ προφήτης λέγει]

<sup>49</sup> Ὁ οὐρανὸς μοι θρόνος,  
ἡ δὲ γῆ ὑποπόδιον τῶν πο-  
δῶν μου· ποῖον οἶκον οἰκο-  
δομήσετέ μοι, λέγει κύριος,  
ἢ τίς τόπος τῆς καταπαύ-  
σώς μου; <sup>50</sup> οὐχὶ ἡ χεὶρ  
μου ἐποίησεν πάντα ταῦτα;

49. μοι...D\* (d meus, item  
vv al) μου et D add εἶπεν | η  
δε (al<sup>1</sup> τε) γῆ... B vv pl (non  
vg sy<sup>1</sup>) και η γῆ | ποιον...  
al Chr praeim και | B al<sup>1</sup>  
οικοδομησατε | τις... D ποι-  
ος | D al vv m Thdr<sup>t</sup> add in  
f. εἶπεν.

50. παντ. παντ. cACDE  
al ... s παντ. παντ. CBH al  
pler vv ut vdr omu pp.

[as saith the prophet,]

Ὁ οὐρανὸς μου θρόνος,  
καὶ ἡ γῆ ὑποπόδιον τῶν πο-  
δῶν μου· ποῖον οἶκον οἰκο-  
δομήσετέ μοι; καὶ ποῖος  
τόπος τῆς καταπαύσεώς  
μου; <sup>2</sup> πάντα γὰρ ταῦτα  
ἐποίησεν ἡ χεὶρ μου.

1. μου θρόνος... μοι Alex.  
MS. Ald. et Compl. Edd. |  
και η γῆ... η δε γῆ Alex. MS.  
Ald. et Compl. Edd. | και  
ποιος... η ποιος Alex. MS.  
Compl. Ed. ... η τις 26. 86.

2. Many var. but none  
agreeing with N. T.

הַשָּׁמַיִם בֵּסֵאִי וְהָאָרֶץ תְּחִי  
רַגְלִי (אֵי-יָהּ בֵּית אֱשֶׁר  
תִּבְנוּ-לִי (אֵי-יָהּ מְקוֹם  
(מְנוּחָתִי) : (יָהּ-בֵּלְ-אַלֹּהֵי  
יְדִי עֲשֶׂהָ

a) מֵי multi K. b) מֵי  
113. 154. 294 K. c) י = 56.  
150. 153. 206. 309. 380. 598;  
294 a p. K.

<sup>49</sup>Heaven *is* my throne, and earth *is* \*my footstool: †what house will ye build me? saith the Lord: or, what is the place of my rest? <sup>50</sup>Hath not my hand made all these things?

\*Gr. the footstool of my feet.

†Or, what sort of.

<sup>1</sup>Heaven *is* my throne, and the earth *is* \*my footstool: †what house will ye build me? and †what *is* the place of my rest? <sup>2</sup>For all these things hath mine hand made.

\*Gr. the footstool of my feet.

†Or, what sort of.

<sup>1</sup>The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? <sup>2</sup>For all those *things* hath mine hand made.

That this Quotation has been cited from the LXX. may be admitted, since, with a few exceptions, they agree almost word for word. The following are the variations. The Heb. רָשְׁמִים בְּסֵמָיָא "the heavens are my throne" is rightly given in the LXX. ὁ οὐρανός μου θρόνος, for which in Acts is read: μοι θρόνος "is a throne for me", i. e. = I have heaven as a throne. יְהוָה in the LXX. καὶ ἡ γῆ, in Acts ἡ δὲ γῆ. Acts next agrees with the LXX. in ποῖον οἶκον οἰκοδομήσετε μοι "what sort of house will ye build for me", as the rendering of אֵיזֶה בֵּית אֲשֶׁר תִּבְנֶה לִי "what is the house which ye will build for me", where the former drop the relative, and of course make the antecedent the object, rendering בֵּית אֵיזֶה by ποῖον οἶκον. In Acts, there is here inserted, λεγει κυριος "saith the Lord", which may have been borrowed from the beginning, כֹּה אָמַר יְהוָה, in the LXX. οὕτως λεγει κυριος "thus saith the Lord", and is thus not a pure addition on the part of the citer. The next ἢ τίς τόπος "or what is the place" departs from the LXX. καὶ ποῖος τόπος "and what sort of place", the corresponding rendering of וְאֵיזֶה מָקוֹם "and what is the place", the LXX. again giving ποῖος for אֵיזֶה. The next clause is simply added in the original: "and all those my hand made", but in the LXX. it is introduced by γὰρ "for", as assigning the reason for the previous inquiries. In Acts it is put interrogatively, οὐχὶ "hath not my hand made all these?" which requires an affirmative answer, and is thus a very appropriate subsequent of the preceding, and presents only a different form from the original, the question in Acts finding its answer in the Heb. form: "hath not my hand made?" = "my hand hath made".

## (9)

Rom. III. 14.

ὃν τὸ στόμα ἀρεῶς καὶ  
πικρίας γεμει.

Ln *ον το στ. [αυτων]* cB17.

Whose mouth is full of  
cursing and bitterness.

Ps. IX. 28. (X. 7.)

οὐ ἀρεῶς τὸ στόμα αὐ-  
τοῦ γεμει καὶ πικρίας καὶ  
δόλον.

Whose mouth is full of  
cursing and bitterness and  
deceit.

Ps. X. 7.

אֵלֶּה (פִּיהוּ מְלֵא) בִּמְרִמוֹת  
וְהָיָה

a) בלבו 245 K. b) praef.  
= 37. 39 et al<sup>10</sup>.

His mouth is full of curs-  
ing and \*deceit and fraud.  
\* ¶ Heb. deceits.

The pl. *ὄν* is used for the sing. *ὄν*, since Paul is writing of the wicked collectively, whereas the Psalmist describes them individually; yet, what is true in the latter case must be true in the former also.

The Sept. has the relative *οὗ* and also a possessive pronoun *αὐτοῦ*, limiting *στόμα*, the latter alone of which occurs in the Heb. פִּי "his mouth", and the former in the New Test., which appears to be used in preference, to give a connectedness between the Quotations taken from different parts of Scripture, a practice the admissibility of which no one would question.

The New Test., along with the Sept., varies from the Heb. in rendering מְרִמֶּה "deceits" in the pl. by πικρίας "bitterness" in the sing., and seems to derive it from מָרַר "to be bitter" instead of, from רָמָה Piel רָמָה "to deceive".

## (10)

1 Cor. XV. 54.

Is. XXV. 8.

Is. XXV. 8.

[τότε γενήσεται ὁ λόγος  
ὁ γεγραμμένος.] Κατεπόθη  
ὁ θάνατος εἰς νίκος.

κατέπιεν ὁ θάνατος ἰσχύ-  
σας

(בָּלַע הַמָּוֶת לְנֶצַח)

νικος ... habent (ut talia  
sæpe) νικος BD'I; in content-  
ione Tert. Cyp Hil Hier.

s) 72. 96. 150. 153. 187;  
4 a p. K.

[then shall be brought  
to pass the saying that is  
written,] Death is swallow-  
ed up in victory.

Death having prevailed  
hath swallowed up.

He will swallow up death  
in victory.

Here we have κατεπόθη ὁ θάνατος εἰς νίκος "death was swallowed up unto victory." By turning to the original, we find that the words, as they are pointed in the received text, must be translated "he (i. e. Jehovah) swallows up (or destroys) death for ever." The Sept. appears to have used the verb in the same form, as the passage is there rendered κατέπιεν ὁ θάνατος ἰσχύσας "death being strong swallowed up." As this translation, however, does not convey the idea of the original, but rather its opposite, its support of the received pointing must be considered very small. The same form seems to have been used by Aquila who gives καταποντίσει τὸν θάνατον εἰς νίκος "he will drown death unto victory". Nor is Paul without countenance in his reading, for Theodotion translates as he does. "But perhaps" says Dr. Davidson (in Sac. Herm. p. 418) "the verb should be pointed as Pual, and then the sense will be "death shall be destroyed for ever." Doubtless, since the pointing is not authoritative, the very slight change of בָּלַע into בִּלַּע is not inadmissible. Yet we should prefer keeping it as it is, since the Hebrew, in all the other clauses, makes the Lord of Hosts the actor, and the present one also could not but be said of Him; and since the New Test. states the main idea, viz., the destruction of death—which was all that was needed, without adding the actor as in the original.

The closing expression would seem to be different. The Heb. לְנֶצַח is usually rendered "for ever". The verb, with which the noun is connected, viz. נָצַח means primarily to shine, be illustrious, said of



one who has *done splendid deeds*, which presupposes his being *powerful, valiant*. In Chald. the same word נִצַּח means to *excel, to overcome* (see Dan. VI. 4. דְּנִיָּאל דִּנְחָה הָיָה מִכָּנָעָה "this Daniel was preferred"), as it does in Syr. also (ܢܝܨܬܐ to *conquer*, but pp. to *shine*; whence ܬܝܨܬܐ *illustrious*). From this Aramæan usage, then, it is easily seen why the Apostle rendered it by *εἰς νίκος* "unto victory"; and his meaning is, that death was being swallowed up (or destroyed) until a victory was gained over it, which could never be said so long as death had the least power,—in other words, which would be only when death was utterly destroyed, so-as never after to be able to display any power—which is tantamount to its extinction "for ever". From the idea of *strength* may come also that of *being firm, enduring, eternal*; and hence the meaning of *perpetuity, everlasting*, attached to the noun, by which the expression in the text is usually rendered. "Some assume also the idea of *perfection, completeness*, and make the phrase mean, *wholly, entirely*; but in all the passages, where this meaning is assigned, the idea of perpetuity may, perhaps, better be retained.

We have seen, then, that whether it be rendered *εἰς νίκος* "to victory" as does the Apostle, with others; or "for ever" = "utterly" which is met with among good translators, the meaning is not altered.

It may be added that, instead of translating *εἰς νίκος* literally "to victory", it may be rendered "for ever", since thereby נִצַּח is rendered, e. g. 2 Sam. II. 26 *μὴ εἰς νίκος καταφάγεται ἡ ῥομφαία*; num in perpetuum devorabit gladius? Will the sword devour for ever? See also Job. XXXVI. 7; Thren. V. 20; Amos I. 11.

## (11)

1 Cor. XV. 55.

ποῦ σου θάνατε τὸ κέν-  
τρον; ποῦ σου θάνατε τὸ  
νίκος;

κεντρο. et νικος (BD\*1 rursus  
νικος vv. 55. 57.) hoc ord.  
cA\*\* ("om που σου α. το νικ.)  
DEFGKL al ut vdr longe pl  
it syr utr... Ln νικ. et κεντρο.  
cBCI 17. 64. 71. vg. cop aeth  
θάνατε bis cBCDEFGI 39.  
67\*\*vg cop aeth... ante το  
νικ. habet ἄδη cA\*\* (vide  
ante) KL al pl vv m Or Ath<sup>1</sup>  
Euther al pm.

O death, where is thy  
sting? O \*grave, where is  
thy victory?

\* ¶ Or, hell.

Hosea XIII. 14.

ποῦ ἡ δίκη σου, θάνατε;  
ποῦ τὸ κέντρον σου, ἄδη;

δικη... νικη 130. 311.

Where is thy cause, O  
death? Where is thy sting,  
O hades?

Hosea XIII. 14.

אֵיךְ הַדִּיקָה מוֹת (אֵיךְ)  
קֶמְרֶךְ שְׁאוֹל

n) א' ה' א' = 476 K.  
o) = 126. 218. 248 K.

O death, I will be thy  
plagues: O grave, I will  
be thy destruction.

According to this text, Paul says ποῦ σου θάνατε τὸ κέντρον; ποῦ σου θάνατε τὸ νίκος; "Where, O death, is thy sting? Where, O death, is thy victory?" Another text transposes κέντρον and νίκος,

reading *ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον;* "Where, O death, is thy victory? Where, O death, is thy sting?" Still another text reads, *ἐδῆ* "O hades" instead of the second *θάνατε* "O death", being otherwise as the latter text, whereby it approaches the Sept. *ποῦ ἡ δίκη σου θάνατε; ποῦ τὸ κέντρον σου ἐδῆ;* "Where is thy penalty, O death? where is thy sting, O hades?" The original, as now pointed *אֶהְיֶה מָוֶתְךָ אֶהְיֶה קַטְבְּךָ שְׁאוֹל* "I will be thy destructions, O death; I will be thy contagions, O sheol (or grave)" differs from both. Instead of *אֶהְיֶה* it has been proposed to read *אֵי* "where?" and thus it would be brought nearer the versions. The 10<sup>th</sup> verse begins with *אֶהְיֶה מֶלֶכְךָ* "I will be thy king"; but another reading is *אֵי* "where is thy king?" and if such a change be admissible there, why not here? "Those who think", says Dr. Davidson (in *Introd. to O. T.* p. 157) "that the Hebrew should be corrected by the New Testament here, proposing to change *אֶהְיֶה* *I will be* into *אֵי* *where*, are altogether mistaken." He remarks (ut sup.) that "this is a free citation from the LXX., who have not rendered the Hebrew closely, or correctly, for they have *σου* for *אֶהְיֶה* as if it were *אֵי*, *ἡ δίκη σου* for *רִבְרִיךְ*, and *τὸ κέντρον σου* for *קַטְבְּךָ*." Yet he allows (in *Sac. Herm.* p. 419) that "the sense is the same in all, though the words are different", and such will be readily admitted to be the case.

## (12)

1 Pet. I. 24—25.

*πᾶσα σὰρξ ὡς χόρτος,  
καὶ πᾶσα δόξα ἀνθρώπου ὡς  
ἀνθος χόρτου· ἐξηράνθη ὁ  
χόρτος, καὶ τὸ ἄνθος αὐτοῦ  
ἐξέπεσε·* <sup>25</sup>τὸ δὲ ῥῆμα κυ-  
ρίου μένει εἰς τὸν αἰῶνα.

24. *ω*s pr cBCGK al ut  
vdtr longe pl vg cop syr<sup>p</sup> ...  
Gb<sup>o</sup> Ln om cA al<sup>3</sup> am<sup>1</sup> | *αν-*  
*της* cABCGK h al<sup>7</sup> vg syr  
... s (= Gb Sz) *ανθρωπου*  
(Gb<sup>1</sup>) c minuse arr | *αυτου*  
cCGK al ut vdtr longe pl vg  
... Gb<sup>oo</sup> Ln om cAB al<sup>9</sup> am al.  
25 *κυριου* ... syr aeth Did  
Thph *του θεου* |

All flesh is as grass,  
and all the glory of man  
as the flower of grass. The  
grass withereth, and the  
flower thereof falleth away:  
<sup>25</sup>But the word of the Lord  
endureth for ever.

Is. XL. 6—8.

*πᾶσα σὰρξ ὡς χόρτος, καὶ  
πᾶσα δόξα ἀνθρώπου ὡς  
ἀνθος χόρτου· ἐξηράνθη ὁ  
χόρτος, καὶ τὸ ἄνθος ἐξέ-  
πεσε, τὸ δὲ ῥῆμα τοῦ θεοῦ  
ἡμῶν μένει εἰς τὸν αἰῶνα.*

6. *præm.* *ω*s ante xop. 46.  
49.

8. Many copies have ῥῆμα  
*κυρίου μένει.*

All flesh is grass, and  
all the glory of man as  
the flower of grass. The  
grass withereth, and the  
flower falleth away; but  
the word of our GOD en-  
dureth for ever.

Is. XL. 6—8.

*כָּל-הַבָּשָׂר הַצֵּיז הַצֵּיז  
חֲסֵדוֹ בְּצִיץ הַשֶּׂדֶה: <sup>8</sup>בִּשְׁ-  
חֵצִיר בָּבִיל צִיץ דָּבָר אֱלֹהֵינוּ  
יָקִים לְעוֹלָם*

All flesh is grass, and  
all the goodness thereof  
is as the flower of the  
field: The grass withereth,  
the flower fadeth; <sup>8</sup>...but  
the word of our GOD shall  
stand for ever.

This Quotation varies from the original in prefixing *ὡς* "as" to *χόρτος* "grass", reading "all flesh is as grass" for "all flesh is grass", and so the Sept.: in affixing *αὐτοῦ* to *ἀνθος* making "and its flower

falleth" for "fadeth the flower", like the Sept.: lastly, in reading *κυρίου* "of the Lord" for *τοῦ Θεοῦ ἡμῶν* "of our GOD", as in the Sept. for the Heb. אֱלֹהֵינוּ. These additions and alterations would put it in Table E.I.r.a. according to Tischendorf's text.

Both Sept. and New Test. vary slightly from the Heb. in reading *ὡς ἄνθος χόρτου* "as the flower of grass" for *כְּצִיץ הַשָּׂדֶה* "as the flower of the field."

The 7<sup>th</sup> verse of the Heb. has been omitted, but it may be borne in mind that it is not found in some MSS. nor in the Sept.

## (12)

1 Pet. II. 24fp.  
ὃς τὰς ἁμαρτίας ἡμῶν  
αὐτὸς ἀνήνεγκεν.  
ἡμων... B ὑμων.

Is. LIII. 4.  
οὗτος τὰς ἁμαρτίας ἡμῶν  
φέρει.  
οὗτος... οὕτως 62. et ed.  
Alex. | ἁμαρτίας... ἀσθενείας  
93.

Is. LIII. 4.  
אָבֵן (אֲבִינִי) הוּא (נִשָּׂא) אֶבְרִי  
a) חִלְאֵנוּ 150. 154. 198.  
309 K. In singulari 4. 20.  
304. 380. 545. 548; 2. 305.  
579. a p. R. b) In participio  
(nose) 304 R.

Who his own self bare  
our sins.

He beareth our sins,

Surely he hath borne  
our griefs.

Is. LIII. 11.  
καὶ τὰς ἁμαρτίας αὐτῶν  
αὐτὸς ἀνοίσει.  
And himself will bear  
their sins.

Is. LIII. 11.  
וְעֹנֵתָם הוּא יִסְבֵּל  
for he shall bear their  
iniquities.

Is. LIII. 12.  
καὶ αὐτὸς ἁμαρτίας πολλὰς  
ἑαυτοῦ ἀνήνεγκεν.

And himself bare the  
sins of many.

Is. LIII. 12.  
וְהוּא הִטָּא רַבִּים (נִשָּׂא)  
x) = 130 K.  
and he bare the sin of  
many.

These words in 1 Pet. are, properly speaking, not a Quotation, though bearing an evident reference to these verses in Is. Whether it be *חִלְיֵנוּ* "our sicknesses", *עֹנֵתָם* "their iniquities", or *הִטָּא* "sin", the Sept. renders by *ἁμαρτίας* "sins", the word that Peter uses. Again *נִשָּׂא* in ver. 4, the Sept. renders by *φέρει* "he bears", but in ver. 12 by *ἀνήνεγκεν* "he carried up", which Peter gives, *יִסְבֵּל* of ver. 11 being rendered by *ἀνοίσει* "he will carry up." The verb which Peter employs shows a *constructio praegnans*, meaning "he carried" our sins in his own body (when offered) "up" on the tree.

## (13)

1 Pet. IV. 8.  
ἀγάπη καλύπτει πληθύν  
ἁμαρτιῶν.

αγαπη cABGK al fere<sup>20</sup>  
Clem<sup>5</sup> Chr<sup>2</sup> Oec...<sup>5</sup> (item  
Sz. non c; Gb<sup>60</sup>) praeem ἡ  
c min mu Thph | καλυπτει

Prov. X. 12.  
πάντας δὲ τοὺς μὴ φιλο-  
νεκρῶντας καλύπτει φιλία.  
καλυπτει...-φει, in al MSS.

Prov. X. 12.  
עַל-כֵּן שְׂשֻׁעִים חֲכָמָה  
אֶחָדָם

(Gb") cABK al plur<sup>40</sup> vg cop  
...c -wss cG al mu syr<sup>P</sup> Oec.

charity \*shall cover the  
multitude of sins.

\*¶ or, will.

but love covereth all that  
are not contentious.

but love covereth all  
sins.

It is easily seen that this is a Quotation from Prov. X. 12, which reads "over all transgressions will love cover." The Sept. could not have been used here at all, since it renders: "All who love not strife does friendship cover", which yields a quite different meaning. Peter has adhered to the Hebrew, but reads πληθος "a multitude" for כל "all", the same thing still, since there could not be a "full number", if one were omitted.

## (14)

2 Pet. II. 22fp.

[συμβέβηκεν αὐτοῖς τὸ τῆς  
ἀληθοῦς παροιμίας] Κῦον  
ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξ-  
έρμα.

ἐξέρμα (al m -ρασμα, K  
-ρεμα) ... 137. pp m [τον ιδ.]  
εμετον.

[But it is happened unto  
them according to the true  
proverb,] The dog is turned  
to his own vomit again.

Prov. XXVI. 11.

ὥς περ κύων ὅταν ἐπέλθῃ  
ἐπὶ τὸν ἑαυτοῦ ἐμετον.

τον εαν. εμ. ... τ. εμ. αυτου  
Alex. MS.

As a dog, when he re-  
turneth to his own vomit.

Prov. XXVI. 11.

כָּלֵב שָׁב עַל קִיָּא<sup>kk</sup>

kk) קיא plures K. et R.

As a dog returneth to  
his vomit.

The first part of this verse, quoted from Prov., agrees closely with the Hebrew, from which the Sept. departs. By the Heb. קיא "vomit" is meant "what has been vomited", and so Peter's ἐξέρμα, but the Sept. renders it by εμετον "what causes to vomit", an emetic.

From the last clause of the verse not being found in the book of Proverbs, it might be concluded that Peter refers here, as also in 1 Pet. IV. 8, to proverbs that were then current. So Dr. Davidson thinks in regard to the last named. He says, in Introd. to Old Test. p. 174 "Perhaps the apostle refers to a proverb which was then current, and not to the passage in the book of Proverbs." And if so there, much more so here, where he adds a clause not found in Proverbs, and yet introduced by him with συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας "that of the true proverb hath happened to them."

## (15)

Rev. II. 27.

καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ  
σιδηρᾷ, ὥς τὰ σκεῦη  
τὰ κεραμικά συντρίβεται.

συντρίβεται cAC al certe  
pm Gb' -βησεται cB al<sup>38</sup> vv  
fere omn.

And he shall rule them  
with a rod of iron; as the

Ps. II. 9.

ποιμανεῖς αὐτοὺς ἐν ῥάβ-  
δῳ σιδηρᾷ, ὥς σκευος κερα-  
μικὸν συντρίβῃς αὐτοὺς.

Alex. MS. pram καὶ | ὥς  
σκεπη in Alex. MS. Ald. et  
Compl. Edd.

Thou shalt \*rule them  
with a rod of iron; thou

Ps. II. 9.

בְּרֹדֶף בְּשֶׁבֶט בְּרֹחַ  
בְּכֵלִי (יִצְרָר) בְּתַפְסֵצִים<sup>b</sup>

z) תרעם תרעם K. a) בבי  
121. 150 K. b) תנפסם 19 K.

Thou shalt break them  
with a rod of iron; thou

vessels of a potter shall	shalt dash them in pieces	shalt dash them in pieces
they be broken to shivers.	as a potter's vessel.	like a potter's vessel.

\* Primarily to *tend* as a shepherd.

This passage is evidently quoted from Ps. II. 9. There is however a difference of persons, the third being put for the second. The Heb. פָּרַעַם "thou shalt break them" is rendered both in the Sept. and in the New Test. by ποιμαίνει; "thou shalt feed", "act toward them as a shepherd", a meaning to be got from תִּרְעֵם by a different pointing and referring it to רָעָה to *feed*, and tropically: to *rule, care for*, as a shepherd, whose duty images that of a king. The remaining difference may be thus exhibited. The Rev. may be rendered thus: "As the pottery vessels are dashed to pieces, (so shall he dash them)"; and the Hebrew thus: "As a potter's vessel (is dashed to pieces, so) shalt thou dash them."

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## TABLE E.I.o.

## (1)

Rom. I. 17.	Hab. II. 4.	Hab. II. 4.
[καθὼς γέγραπται] Ὁ δὲ δικαίος ἐκ πίστεως ζήσεται. ἐκ πίστεως (et Clem Chr Thdr̄t al m Ir Amb al) ... C* p̄r̄em μου, add idem Syr <sup>p</sup> Eus Hier.	ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται. μου ἐκ π̄στ. ζῆσ. Alex. MS. et Ald. Ed. Many MSS. omit μου.	וְצַדִּיק (בְּאִמָּנוּתוֹ) יִחְיֶה q) + וְצַדִּיק 96 K. us- que ad כִּי vs. 5. = 467 K. r) בְּאִמָּנוּתוֹ videtur 328 K. בְּאִמָּנוּת ed. 1.
[as it is written.] The just shall live by faith.	but the just shall live by my faith.	but the just shall live by his faith.

Rom. I. 17 closes with the Quotation *ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται* "and the just man shall live by faith", where faith is represented as the source of his life. Now, there never can be a faith, unless it have both a subject and an object, i. e. a person by whom and a something about which it is exercised. By turning to the original, we are informed of the subject of the faith, for it says, as above, "And the just [man] shall live by his faith" i. e. by the faith, which he, as possessor, directs to and centres in some object. The Sept. differs from the Hebrew in reading "*my faith*" *πίστεως μου* for "*his faith*". Now, the prophet records the words as uttered by the Lord, so that *my faith*, if interpreted, as we have done "*his faith*", would mean the faith with which the Lord, its possessor, trusted in some object,—and this object is, from the context, found to be the just man. But, that *this* is the meaning, no one, I imagine, will assert. However, it is well known that, when in a sentence two nouns come together, bearing to one another the relation of property and possessor, such a relation may be regarded as conveying sometimes both an active and a passive sense, and sometimes either one or other only. Thus, "the love of GOD" may mean either, actively, the love which GOD shews towards us, or passively, the love which we bear to GOD—shortly, either GOD's love, or love to GOD.—Again, the providence of GOD can only mean, the oversight which GOD has of creation—the active sense—and the fear of GOD, only the fear which persons have of GOD—the passive sense. And in this last sense, undoubtedly, are to be taken the words "*my faith*", meaning, the faith of which GOD is the object, and of which the context leads us to infer that the just man is the possessor. We see, then, that after all, whilst the Heb. states the subject, and the Sept. the object, the New Test. differs from neither, by stating it absolutely, and that nothing is lost by having the different readings, but rather that the exact meaning is more readily obtained. Many MSS. of the Sept., by omitting *μου*, bring it into agreement with the New Test.; yet, (as the omission is

easily accounted for in this way) it must be regarded as the right reading of the Sept.

## (2)

Gal. III. 11.

ὅτι ὁ δίκαιος ἐκ πίστεως  
ζήσεται.

FG g γεγραπται γαρ, item  
præmisso δηλ. D\*E d e al.

for, The just shall live  
by faith.

Hab. II. 4.

ὁ δὲ δίκαιος ἐκ πίστεώς  
μου ζήσεται.

μου εκ πιστ. ζησ. Alex.  
MS. et Ald. Ed. Many MSS.  
omit μου.

but the just shall live  
by my faith.

Hab. II. 4.

וְצַדִּיק (בְּאִמּוּנָתוֹ) יִחְיֶה

q) וצדק 96 K. usq.  
ad vs. 5=497 K. r) באמונתו  
vdr 328 K. באמונתו ed. 1.

but the just shall live  
by his faith.

This Quotation is the same as the preceding, Rom. I. 17, where see remarks.

## TABLE E.I.r.o.

(1)

Matt. VIII. 17.

Is LIII. 4.

Is. LIII. 4.

ὅπως πληρωθῇ τὸ ἐρηθὲν  
διὰ Ἠσαίου τοῦ προφήτου  
λέγοντος] Ἀντὸς τὰς ἀσθε-  
νείας ἡμῶν ἔλαβεν καὶ τὰς  
νόσους ἐβάστασεν.

ἡμῶν... L\*\* ὑμῶν | ἐλαβεν ...  
K al<sup>7</sup> Chr ἀνελαβ.

οὗτος τὰς ἀμαρτίας ἡμῶν  
φέρει καὶ περὶ ἡμῶν ὀδυνά-  
ται,

οὗτος ... οὕτως 62 et ed.  
Alex. | ἀμαρτίας ... ἀσθενείας  
93.

אָבן (חֲלִינִי רִחֵם) <sup>b</sup> נָשָׂא  
וּמְכַבְּדִי (סִבֵּבִי)

a) אָבן 150. 154. 198.  
309 K. In singulari 4. 20.  
304. 380. 545. 548; 2. 305.  
579 a p. R. b) In participio  
(nose) 304 R. c) + נָשָׂא 30.  
72. 149. 246. 252. 254. 295.  
297. 330. 351. 576. 587. 606;  
560 a p. 224. 228, 403 mg  
357 Keri K. 1. 20. 187; 91  
ext a p R. Edd. pl.

[That it might be ful-  
filled which was spoken by  
Esaias the prophet, say-  
ing,] Himself took our in-  
firmities, and bare *our*  
sicknesses.

He beareth our sins and  
is pained for us.

Surely He hath borne  
our griefs, and carried our  
sorrows.

Here not a word of the LXX. is found in Matt. The first clause of the Heb. means lit. "our sicknesses he lifted up." But, as "sickness" is attended by "weakness", or, rather, as weakness is an evidence of sickness, and as, often one "lifts up" a thing in order to take it either away or simply to himself, it comes to mean with Matt. τὰς ἀσθενείας ἡμῶν ἔλαβεν: "our weaknesses he took [on himself]." The LXX. renders by τὰς ἀμαρτίας ἡμῶν φέρει "our sins he bears", which we should not consider incorrect, inasmuch as, sickness being a consequence of sin, he who takes the former upon himself must be regarded as bearing the latter; otherwise there would be one suffering effects, when the cause, from which they resulted, did not operate on him. See 1 Pet. II. 24 fp.

The last clause in Matt. reads: τὰς νόσους ἐβάστασεν "[our] diseases he carried" for the Heb. meaning: "[as for] our sorrows he bore them", where they are more minutely described and seen to be painful: "our pains". Also, "to carry or bear another's pains" means to bear patiently the punishment for another, which his sins have entailed. In the LXX. it is thus rendered: περὶ ἡμῶν ὀδυνᾷται "he is grieved about us", which properly would mean, that the knowledge of our suffering affects him with grief, from which it is seen that it could also mean: "he bear grief for us". But as, whilst we are the objects of his grief, we are also the cause of it, it at length signifies: "he bears our grief", so that the real difference between the two seems to be this—that the LXX. ascribes mental pain to him arising from our bodily, whereas the Heb. has ascribed them both.

It is seen that the Heb. differs from Matt. in the construction



of the last clause, and hence his omissions of *ἡμῶν* and *αὐτας*. The latter is not needed, *τὰς νόσους* being made the object of *ἐβάστασεν*; and *ἡμῶν* is readily supplied from the former clause.

## (2)

Luke VIII. 10.

ἵνα βλέποντες μὴ βλέ-  
πωσιν, καὶ ἀκούοντες μὴ  
συνιῶσιν.

DL al *βλεπ. μη ιδωσιν* R β.  
καὶ μ. ε. | *Α ακουσαντες* |  
*συνιῶσιν* ut KLMM etc. *συνι-  
ωσιν* EGVVΔ etc.

that seeing they might  
not see, and hearing they  
might not understand.

Is. VI. 9.

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ  
συνήτε, καὶ βλέποντες βλέ-  
ψετε καὶ οὐ μὴ ἴδητε.

*ακουσῃτε* Alex. MS.

By hearing ye shall hear,  
and \*not understand; and  
seeing ye shall see, and  
\*not perceive.

\* lit. may you not.

Is. VI. 9.

שְׁמַעו שְׁמַעו (יְהוֹאֵל-הַכִּהִינִי  
: יְהוֹאֵל-הַכִּהִינִי)

†) = 109 K. u) הִירָא 4 K.  
v) † = 109 K.

Hear ye \*indeed, but  
understand not; and see  
ye †indeed, but perceive  
not.

\* ¶ or, without ceasing etc.  
Heb. Hear ye in hearing etc.  
† ¶ Heb. in seeing.

It may be noticed here, first, that Luke has quoted, (if this be a Quotation,) only the first part, and has inverted the order of the clauses. Next, that he has changed the form, in order to bring it into his text, using the third person and subjunctive for the second person of address and the future. But these two—future and subjunctive—are closely connected, as is seen in many languages, both ancient and modern, both eastern and western. Instead of *μὴ βλέπωσιν* “they may not see”, one should prefer the reading *μὴ ἴδωσιν* “they may not perceive”, found in DL al, as noted above, whereby it is brought to conform with the other passages where the Quotation is found; yet, doubtless, *μὴ βλέπωσιν* is the true reading.

## (3)

Acts VII. 37.

Προφήτην ὑμῖν ἀναστήσει  
ὁ θεὸς ἐκ τῶν ἀδελφῶν  
ὑμῶν ὡς ἐμέ.

ς add *αυτου ακουσεσθε*  
(D\* *ακουεσθε* . . . c\* *quæm*  
*audistis*) cCDE al pm.

δθε. (om al<sup>2</sup> Syr<sup>p</sup> Chr<sup>1</sup>) cA  
BD vg sah ac<sup>th</sup> . . . ς (Gb<sup>o</sup>)  
praem κυριος cCEH al pl vv  
pm lgn (ms<sup>1</sup> om ο θε) Chron  
al, praetereaue ς (= Gb Sz)  
post θεος add υμων c. min mu  
contra ABCD al m vv pl lgn  
Eus Chr Chron (EH al mu  
ημων).

A prophet shall the Lord  
your GOD raise up unto  
you of your brethren, \*like  
unto me; him shall ye  
hear.

\* or ¶ as myself.

Deut. XVIII. 15.

προφήτην ἐκ τῶν ἀδελ-  
φῶν σου ὡς ἐμέ ἀναστήσει  
σοι κύριος ὁ θεός σου, ἀν-  
τὸυ ἀκούσεσθε.

Deut. XVIII. 15.

נָבִיא (מִקִּרְבְּךָ מֵאַחֶיךָ  
בְּמִנִּי יִהְיֶה) יְהוָה יִשְׁמָעוּן  
: אֱלֹהֶיךָ אֱלֹהֵינוּ

a) מקרב אחיך S. b) 109 K.  
c) יקים 69 a p. K. d) = 157  
K. אלהיך 109 K. e) = 199 K.

The Lord thy GOD will  
raise up unto thee a pro-  
phet from among thy  
brethren, like unto me;  
him shall ye hear.

The LORD thy GOD will  
raise up unto thee a pro-  
phet from the midst of  
thee, of thy brethren, like  
unto me; unto him ye shall  
hearken.

This Quotation expresses the addressed plurally *ὑμῶν*, *ὑμῶν*, which in the original is done singularly, *ἤ*; the former viewing the individuals in their collected capacity, the latter, the collected in their individual capacity; the one, all as a people, the other, each as a person. The Heb. has מִקִּרְבְּךָ "from the midst of thee", which is not found translated in either the LXX. or Acts. It would seem as if מֵאֶחָיִךָ "from thy brethren" which follows, were added as explanatory, making it mean "one of yourselves", and hence it mattered little, whether it were retained or omitted.

Tischendorf's text omits also *κύριος* and *σου*, giving only *ὁ θεός* for יהוה אלהיך "Jehovah thy GOD", where *σου* would have been changed into *ὑμῶν*. The last words also *αὐτοῦ ἀκούσεσθε* "him shall ye hear", are not given in his text, though found in *ς* as noted above.

## (4)

Acts XIII. 47.

[ἐντέταται ἡμῶν ὁ κύριος] Τέθεικά σε εἰς φῶς ἔθνων τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

D\* Cyp (Aug) *φως* (since *εἰς*) *τεθ.* σε | D am demid Aug al *τοῖς ἔθνεσιν*.

[hath the Lord commanded us, saying,] I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Is. XLIX. 6.

Ἰδου δέδωκά σε εἰς διαθήκην γένους, εἰς φῶς ἔθνων, τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς.

*δεδωκα...* some MSS. read *τεθῆκα*, and many more *τεθεικα*, and so the Alex. MS. and Compl. Ed. | *εἰς διαθ.* γεν. Om. Alex. and several other MSS.

lo, I have given thee for the covenant of a race, for a light of the Gentiles, that Thou mightest be for salvation unto the end of the earth.

Is. XLIX. 6.

וְנָתַתִּיךָ לְאוֹר גּוֹיִם לְחַיִּית  
(יְשׁוּעָתִי עַד-קֶצֶה הָאָרֶץ)

p) ישועה 224 ex. c. K.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

The last part of this Quotation is the same as in the Sept., which begins with *δεδωκά σε εἰς διαθήκην γένους* "I have given thee for a covenant of the race", whereas the Hebrew reads only נָתַתִּיךָ "I have given thee", an expression the same as "I have put or set thee", found in the New Test. and evidently rendered anew from the original (see Sept. in Gen. IX. 13). The addition of the Sept. *εἰς διαθήκην γένους* may have been drawn from ver. 8 וְנָתַתִּיךָ לְבְרִית עַם "and I will give thee for a covenant of the people"; see espec. ch. XLII. 6 where the whole expression occurs.

The two versions differ from the Hebrew in giving *τοῦ εἶναι σε εἰς σωτηρίαν* "on account of thy being", or "that thou mayest be for salvation", as the rendering of לְחַיִּית יְשׁוּעָתִי "for being" or "in order to be my salvation". The Hebrew has the pron. *my* which is not found in the Sept. or New Test., and "two Hebrew MSS. with the

Arabic version also drop it." It is not, however, to be inferred that the Hebrew is in error. In Isaiah, GOD is represented addressing Christ as His deliverance, or (if the abstract be taken for the concrete) as His deliverer, i. e. the person whom alone and in His own stead He appoints to deliver, so that it may be called the salvation of GOD. (See Acts XXVIII. 28 which probably alludes to Is.). Christ is represented on earth by His church, every true christian forming a member of His body, so that what is specially applicable to Christ, supposing Him to be on earth, may be relatively applied to one of His members. And thus does Paul in the present instance refer a prophecy primarily belonging to Christ, to preachers of the gospel. And in this may lie the reason for not limiting "the salvation" by "my", besides its being Christ who is represented speaking.

## (5)

Rom. IX. 9.

Κατὰ τὸν καιρὸν τοῦτον  
ἐλεύσομαι καὶ ἔσται τῇ  
Σάρρα υἱός.

At this time will I come,  
and Sarah shall have a  
son.

Gen. XVIII. 10.

Ἐπαναστρέφων ἤξω πρὸς  
σὲ κατὰ τὸν καιρὸν τοῦτον  
εἰς ὥρας, καὶ ἔξει υἱὸν  
Σάρρα ἡ γυνὴ σου.

Returning I will come  
unto thee, according to this  
time seasonably, and Sarah  
thy wife shall have a son.

Gen. XVIII. 10.

שוב אשוב אליך בעת חיה  
והנהבן לשרה אשתך

I will certainly return  
unto thee, according to the  
time of life; and, lo, Sarah  
thy wife shall have a son.

The original thus: "Returning I will return (i. e. I will certainly return) unto thee according to (or, about, at) the reviving time (season, i. e. the *coming spring* when the winter shall be passed, and nature revives) and behold! a son for Sarah, thy wife." Here, I have followed Gesenius' rendering of כֵּת חִיָּה "with the reviving year"; but I doubt much whether there be any necessity for this metaphorical meaning. In our Authorized Version, the passages, where this phrase occurs, are rendered "according to the time of life", which I have not yet been able to embody in an idea. It seems to me more than likely that חִיָּה (rendered "reviving") meaning properly "living", "alive", is, when modifying time, to be translated "*being*". The verb, with which it is connected, has for its primary idea, that of *breathing*, as the manifestation of animal life, which lies at the root of the verb of existence; and is applied metaphorically even to inanimate things. The phrase thus means "according to the time being", which, interpreted by our own phrase, "for the time being", is, "the present time" or "this time". Now this is exactly what is found quoted by Paul κατὰ τὸν καιρὸν τοῦτον "according to this time" (or "season"). On this Quotation Dr. Davidson remarks (in *Introd.* to *Old Test.* p. 146) "This is a free quotation of Gen. XVIII. 10 after the LXX. Instead of the fuller form κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας the Apostle omits the last two words, and that is the representative

of *כָּעַת הַיּוֹם* when the time shall have lived again i. e. in another year." And he adds "There is no reason for supposing that *הַיּוֹם* was *הַיּוֹם* this, or that Paul used any other version than the LXX. as Randolph conjectures." The noun *עַתָּה* being usually fem. (though sometimes masc.) would have had the demonst. *הַיּוֹמָה* (as in Josh. XI. 6 *מָחָר כָּעַת הַיּוֹמָה* "tomorrow about this time"), so that *הַיּוֹם* is not likely to have been taken as *הַיּוֹם*. Besides, the latter refers to a person or thing present, that one can as it were point at with the finger, and hence, also to present time; but the former conveys the idea that whatever season is, the same *shall be*, when he returns: the one contradistinguishes the time from all other; the other directs the attention particularly to the time itself. [Why is the article omitted before the adjective? Does it thereby point to the time which will be, and not to the present?]

The first and last words of the original are omitted, viz. *שוב* "to return", and *אִשְׁתִּי* "thy wife": the one used to add an expression of intensity to the finite verb; the other describing Sarah in her relationship. Paul leaves out also *אֵלַי* *πρός σε* "unto thee", which is of course implied in *ἐλεύσομαι* "I will come", and *הִנֵּה* "lo!" which is not given in the Sept.

## (6)

Rom. X. 15.

[καθὼς γέγραπται] Ὡς ὥρατοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ.

των ευαγγ. ειρην. των cD EFG (FG om των sec.) KL al fere omn vg<sup>it</sup> syr utr arm go sl Chr Thdrt Thph Oec Ir (evang. bona, evang. pacem, item Tert<sup>1</sup> Hil<sup>1</sup>) Tert<sup>3</sup> al... Ln om cABC al<sup>4</sup> cop sah aeth Clem Or | τα cD\*\* et \*\*\*KL al fere omn Clem Chr Thdrt Thph Oec.. Gb<sup>60</sup> Ln om cABCD\*EFG al<sup>2</sup> Or Dam.

[as it is written,] How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Is. LII. 7.

ὡς ὥρα ἐπὶ τῶν ὄρεων, ὡς πόδες εὐαγγελιζομένου ἀκοῇν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθὰ, οὗ ἀκουστήν ποιῶσα τὴν σωτηρίαν σου.

Many MSS. (disconnecting *παρεμι* at end of ver. 6 which belongs here) read Ὡς ὥρατοι | ὡς πόδες . . οἱ 22. Others om ὡς | εὐαγγελιζομένου . . . Ald. Ed. -μενον, Compl. Ed., -μενοι | εὐαγγελιζόμενος . . . Compl. Ed. -μενον | ποιῶσα . . . Ald. Ed. -σε.

as the dawn upon the mountains, as the feet of \*him that preacheth good tidings of peace, as one †that preacheth good tidings of good things; for I will make thy salvation heard.

\* Gr. one evangelizing a report of peace. † Gr. evangelizing good things.

Is. LII. 7.

מִהֲרֵי-עַל-הָהָרִים רַגְלֵי (מְשִׁמֵּעַ) שְׁלוֹם (מְשִׁמֵּעַ) מְבַשֵּׂר מְבַשֵּׂר יְשׁוּעָה

s) = 72 K. 1) מ' מ' מ' = 598 K. u) מ' מ' מ' = 80. 145 K. x) מַצִּיחַ 4. 72. 107. 109. 111. 387 K.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.

This Quotation seems not to have been taken from the Sept.,

where it is presented under a comparison-form. The apostle omits of the original *עַל-הַהָרִים* *ἐπὶ τῶν ὄρεων* "upon the mountains", as they did not suit his purpose, and joining *מְבַשֵּׁר* with *שְׁלוֹם* he passes over *מְשִׁיעַ*. The Heb. runs thus: "How beautiful *are* upon the mountains the feet of the glad-tidings-bringer; of the announcer (lit. him who maketh one hear) of peace: of the glad-tidings-bringer of good; of the announcer of deliverance." There appears to be here a parallelism, and each verse composing it seems to have a corresponding synonymous or interpreting verse. The first line is: "him who bringeth glad tidings", which is explained by "him who maketh one hear of peace", which *peace* is the *glad tidings*; but the next line of the parallelism enlarges the former idea into "him who bringeth glad tidings of good", which is pointed out as consisting in deliverance, for it is succeeded by "him who maketh one hear of deliverance." The apostle has retained the parallelism-form; but, while quoting the second line as in the original, only making the persons plural "of them who &c.", he has changed the first, by adopting the explanation as part of it. Thus, while he has altered the first line by adding its explanation, *τῶν εὐαγγελιζομένων* | *εἰρήνην*, he has used the second only, omitting its explanation *τῶν εὐαγγελιζομένων τὰ ἀγαθὰ*.

In Nahum I. 15 (in the Heb. II. 1) there occurs the first part of what is here quoted, *הִנֵּה עַל-הַהָרִים רַגְלֵי מְבַשֵּׁר מְשִׁיעַ שְׁלוֹם* "lo! on the mountains the feet of the glad-tidings-bringer, of the announcer of peace"; in the Sept. *ἰδοὺ ἐπὶ τὰ ὄρη οἱ πόδες εὐαγγελιζομένου, καὶ ἀπαγγέλλοντος εἰρήνην*.

## (7)

1 Cor. I. 19.

[γέγραπται γὰρ] Ἀπολῶ  
τὴν σοφίαν τῶν σοφῶν, καὶ  
τὴν σύνεσιν τῶν συνετῶν  
ἀθετήσω.

FG *αὐνετων* (F *αση*).

[For it is written,] I will  
destroy the wisdom of the  
wise, and will bring to  
nothing the understanding  
of the prudent.

Is. XXIX. 14.

καὶ ἀπολῶ τὴν σοφίαν  
τῶν σοφῶν, καὶ τὴν σύνεσιν  
τῶν συνετῶν κρύψω.

κρύψω... ἀθετήσω MS. 301  
ita legit Just. Mart. Cyp. Eus.

and I will destroy the  
wisdom of the wise, and  
will hide the understand-  
ing of the prudent.

Is. XXIX. 14.

וְאֶבְרַח חֲכָמָה וְכָמְיוֹ יִכָּנֶה  
וּבְנֵיו חֲסָדִים

for the wisdom of their  
wise *men* shall perish, and  
the understanding of their  
prudent *men* shall be hid.

This passage agrees nearly verbally with the Sept., which doubtless was so followed. The latter, however, ends with *κρύψω* "I will hide", where the New Test. reads *ἀθετήσω* "I will set aside". Yet, this expression does not much differ, since what one sets aside he may be said to make disappear, to hide away; although doubtless, it properly signifies "to render futile or worthless", and thus conveys a stronger meaning, and one nearly parallel to "I will destroy."

The Hebrew is considerably different from both. It states merely the fact that something would take place, without mentioning the

actor by whom it would be brought about. It says: "the wisdom of their wise shall perish; and the discernment of their discerners shall hide itself", i. e. disappear,—vanish away. Now, the question may arise, Will those results follow of themselves, just as, from the constitution of things, we find punishment inflicted upon one who violates the natural laws? or will there be an immediate agency to produce them? The answer is found in both the Sept. and New Test., which bring prominently out the efficient cause, viz. the Lord Himself. But in the original, the Lord is represented as speaking, and the preceding words are: "I will proceed to do a marvellous work among this people", which work is none other than what is stated in the citation, and hence, it could, by making the speaker state it as his action, be properly quoted under the form *ἐπολεῶ* "I will destroy &c."—Also, in the Hebrew, "the persons" spoken of are pointed out by "their", *יְדֵיָם* "their wise", and are known to have been the Jews. But the apostle wishes, it would seem, to make a more general application, and therefore omits "their" *αὐτῶν*. And that he was at liberty to do so is evident from this, that, wherever peoples were found in the same condition as were the Israelites, when they first heard the words, to them also could the same expressions be addressed, so that the wise would mean not "their wise", i. e. of the Israelites, but "the wise", i. e. in general,—anywhere.

## (8)

1 Cor. II. 16.

τίς γὰρ ἔγνω νοῦν κυρίου,  
ὃς συμβιβάσει αὐτόν;

For who hath known the  
mind of the Lord, that he  
\*may instruct him?

\*¶ Gr. shall.

Is. XL. 13.

τίς ἔγνω νοῦν κυρίου, καὶ  
τίς αὐτοῦ σύμβουλος ἐγένε-  
το, ὃς συμβιβῇ αὐτόν;

¶ τίς Compl. Ed. etc. | συμβ.  
ant. Alex. MS. Compl. Ed.  
etc. | Alex. et M. MSS: et  
Ald. et Compl. Edd. read  
συμβιβάσει.

Who hath known the  
mind of the Lord? And  
who hath been his coun-  
sellor, that hath taught  
him?

Is. XL. 13.

מִי יָדָעַן אֶת־דַּרְכֵי יְהוָה  
וְאִישׁ עֲצָרוֹ יְרַעְעֵנִי

Who hath directed the  
Spirit of the LORD, or be-  
ing \*his counsellor hath  
taught him?

\*¶ Heb. man of his counsel.

This Quotation agrees with the Sept., excepting that it omits the clause *καὶ τίς αὐτοῦ σύμβουλος ἐγένετο* "and who became his counsellor". The words in the original corresponding thereto need not consequently be looked for in the New Test. The Heb. runs thus: "Who hath weighed (considered, and thereby arrived at a knowledge of, and hence known) the mind (i. e. intention) of Jehovah; and (as) his man of counsel (i. e. adviser) hath acquainted him?" Now, this omission is not objectionable, inasmuch as the idea is involved in the verb, for when one makes another see what he should do, he can be said to have given his opinion thereanent, or to have acted as an

adviser. They differ in another respect also. The original presents first the idea of the knowledge, and then, the communication arising therefrom; whereas Paul, although he, no doubt, states first the same idea, yet presupposes that he, in reference to whom it is said, has in view the giving of counsel. He writes: "For who knoweth the mind of the Lord, that shall instruct him?" i. e. what person, that shall instruct Jehovah, knoweth his intentions? as much as to say, how presumptuous must he be, who shall pretend to instruct Jehovah, when he knows not at all what He designs to do! The interrogation is expressive of strong negation. Precisely such does the Hebrew also express.

## (6)

Eph. VI. 2—3.

<sup>2</sup>τίμα τὸν πατέρα σου  
καὶ τὴν μητέρα, [ἥτις ἐστὶν  
ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,]  
<sup>3</sup>ἵνα εὖ σοι γένηται καὶ ἔσῃ  
μακροχρόνιος ἐπὶ τῆς γῆς.

2. μητέρα ... FG al vv m  
pp aliq add σου.

3. σοι ... FG σου.

Deut. V. 16.

τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα σου ὃν τρόπον  
ἐνετείλατό σοι κύριος ὁ θεός  
σου, ἵνα εὖ σοι γένηται, καὶ  
ἵνα μακροχρόνιος γένη ἐπὶ  
τῆς γῆς.  
καὶ ἡ α ... al deest ἵνα |  
μακρ. γένη ... Ox. MS. μακρ-  
ροχρονητε.

Exod. XX. 12.

τίμα τὸν πατέρα σου καὶ  
τὴν μητέρα σου, ἵνα εὖ σοι  
γένηται, καὶ ἵνα μακροχρόν-  
ιος γένη ἐπὶ τῆς γῆς.

om σου ἵνα εὖ σοι γένηται  
καὶ Alex. MS.

<sup>2</sup>Honour thy father and  
mother (which is the first  
commandment with prom-  
ise); <sup>3</sup>That it may be  
well with thee, and thou  
mayest live long on the  
earth.

<sup>16</sup>Honour thy father and  
thy mother (as the Lord  
thy GOD commanded thee);  
that it may be well with  
thee, and that thou mayest  
live long upon the land

<sup>12</sup>Honour thy father and  
thy mother, that it may  
be well with thee, and that  
thou mayest live long upon  
the land

Deut. V. 16.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ  
(יְיָ אֱלֹהֶיךָ) צִוְּךָ יְהוָה  
לֵמַעַן יֵאָרְכִיךָ יְמֶיךָ (וְיִלְמַעַן)  
יֵיטֵב לְךָ עַל הָאֲמָרָה

r) כֹּא' צ' י' א' = 18. 84. 191  
K. sine punctis 1 K. s) =  
167 K. t) + האדמה על 346 K.  
u) וְיִלְמַעַן = 65 S. 99. 189 K.  
v) וְיִלְמַעַן = 9 K. z) = 14 K.

Exod. XX. 12.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ  
לֵמַעַן יֵאָרְכִיךָ יְמֶיךָ עַל  
הָאֲמָרָה

<sup>16</sup>Honour thy father and  
thy mother (as the LORD  
thy GOD hath commanded  
thee); that thy days may  
be prolonged, and that it  
may go well with thee in  
the land

<sup>12</sup>Honour thy father and  
thy mother: that thy days  
may be long upon the  
land

The first part of this Quotation differs from both the Heb. and Sept. in omitting the latter σου, agreeing herein with Mark X. 19. The repeated ἵνα "in order that" לֵמַעַן is omitted; and ἔσῃ μακροχρόνιος "thou mayest be longlived", is read for μακροχρόνιος γένη "thou mayest become long-lived", whereby is rendered יֵאָרְכִיךָ יְמֶיךָ "thy days may be prolonged".

It would seem, that the Quotation is made from Deut. V. 16, inas-  
much as it has the clause rendered by ἵνα εὖ σοι γένηται "that it

may be well for thee", viz.  $\text{יִי־יִצְחָק}$ ; though Paul transposes the two clauses, as is done in the Sept. also, which has inserted this clause in Exod. XX. 12, in the same place, where it is not found in the Heb.—But Deut. looks back to Exod. in the words "as the Lord thy GOD hath commanded thee"—words inserted after the commandment and before the blessing, in which place Paul has *ἡτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ* "which is the first commandment with promise". Did Paul quote from the Heb. of Exod. XX. 12, it would not be easy to account for his inserting *ἵνα εὖ σοι γένηται*; but such a supposition is not required, since the Heb. has the words, so rendered, in Deut. V. 16 to answer Paul's purpose. But were we certain that Paul used the Sept., it would be a matter of indifference to which place the Quotation is assigned. However, it cannot be inferred from this passage that Paul did so, though it contains in Exod. the additional clause, which however would be inferrible, were this clause wanting in the Heb. of Deut. But its appearance there will account for its appearance in Exod. in the Sept., from which it is easier to suppose it to have been copied, than that it has vanished from the Heb. text.

## (10)

Heb. XII. 26.

[λέγων] Ἐν ἅπασι ἐγὼ  
σεισω· οὐ μόνον τὴν γῆν  
ἀλλὰ καὶ τὸν οὐρανόν.

D<sup>a</sup> εγω ἀπαξ | σεισω (Gb")  
cACM al fere<sup>10</sup> vg cop sah  
syr al ... s (= Sz) σειω cDKL  
al longe pl d; Chr Thdr al.

[saying,] Yet once more  
I shake not the earth only,  
but also heaven.

Hag. II. 6.

Ἐν ἅπασι ἐγὼ σεισω τὸν  
οὐρανὸν καὶ τὴν γῆν.

σεισω cd. vat. sed al m et  
Ed. Comp. σειω.

Yet once more I will  
shake the heaven and the  
earth.

Hag. II. 6.

עֵר. (אֶחָד מְעַט הָיָא)  
(וְאֲנִי מְרַעֵשׂ אֶת־הַשָּׁמַיִם  
וְאֶת־הָאָרֶץ)

t) ~ 476 K. אחר 201 K. אחר  
251 K. אחר = 574 K. u) הוא  
17. 89. 178. 224. 475 K. sup.  
ras. 225 K. v) וְאֲנִי 153 K.  
x) ה' י' = 17 K.

Yet once, it is a little  
while, and I will shake the  
heavens, and the earth.

This Quotation omits, (as does the Sept.)  $\text{מְעַט הָיָא}$  "a little while is it", and varies the order of the objects. The original is rendered: "and I shaking the heavens and the earth". There the moving of the heavens is not regarded as a greater phenomenon than that of the earth, but in Hebrews, which says "I will move not only the earth, but also the heaven", the apostle makes a distinction between them, and lays emphasis on the fact that the latter will display something more wonderful, more godlike than the former.



## TABLE E.I.a.

## (1)

Matt. IV. 10.  
[γέγραπται γάρ] Κύριον  
τὸν Θεόν σου προσκυνήσεις  
καὶ αὐτῷ μόνῳ λατρεύσεις.

LP al προσκυνήσεις, item  
L al λατρεύσεις.

[for it is written,] Thou  
shalt worship the Lord thy  
GOD, and Him only shalt  
thou serve.

Deut. VI. 13.  
κύριον τὸν Θεόν σου φο-  
βηθήσῃ καὶ αὐτῷ μόνῳ λα-  
τρεύσεις.

προσκυνήσεις pro φοβῇ. et  
λατρεύσεις. in Alex. MS. | Om.  
μόνῳ II. X. et al.

Thou shalt fear the Lord  
thy GOD, and Him only  
shalt thou serve.

Deut. VI. 13.

אֶת־יְהוָה אֱלֹהֶיךָ תִירָא  
וְאֵת־הוּא תַעֲבֹד

Thou shalt fear the LORD  
thy GOD, and serve him.

The Heb. אֱלֹהֶיךָ is rendered in the LXX. by φοβηθήσῃ, whereas in Matt. it is προσκυνήσεις, a change which may have been made in order to convey more accurately the sense of the original: "thou shalt fear", i. e. *honour* or *reverence*, as in Matt., not be *frightened from* or *dread*, as in the LXX. It may also have been used because Satan said: ἐὼν πεσὼν προσκυνήσεις μοι. The reading of Alex. MS. is προσκυν. for φοβῇ. but it appears to have been changed to agree with the New Testament.

Next, the Heb. reads וְאֵת־הוּא, but in the LXX. and Matt. it is: καὶ αὐτῷ μόνῳ, from which it is evident that the LXX. has been attended to in quoting. And this is confirmed by the circumstance that, where precisely the same form of expression again occurs (in Deut. X. 20), the LXX. omits μόνῳ (in the Vat. MS., though αὐτῷ μόνῳ is found in the Alex. MS. but see above); and had it been omitted by Matt. also, we should have referred the quotation to that place. Moses at verse 13 tells the people to fear Jehovah, and, in the next verse, he forbids them to follow other gods, so that his order amounts to this: that Jehovah *alone* was to be worshipped, as LXX. and Matt. have it.

## (2)

Luke IV. 8.  
[Γέγραπται] Προσκυνή-  
σεις κύριον τὸν Θεόν σου  
καὶ αὐτῷ μόνῳ λατρεύσεις.

προσκ. κυρ. τ. θ. σ. cAEG  
HKMSUVI A all longe pl sah  
al... Ln κυρ. τ. θ. σ. προσκ.  
CBDFL al<sup>35</sup> fere itvg go cop  
syr al.

[it is written,] Thou shalt  
worship the Lord thy GOD,  
and Him only shalt thou  
serve.

Deut. VI. 13.  
κύριον τὸν Θεόν σου φο-  
βηθήσῃ καὶ αὐτῷ μόνῳ λα-  
τρεύσεις.

προσκυνήσεις pro φοβ. et  
λατρεύσεις pro -σεις in Alex.  
MS. | Om μόνῳ II. X. al.

Thou shalt fear the Lord  
thy GOD, and Him only  
shalt thou serve.

Deut. VI. 13.

אֶת־יְהוָה אֱלֹהֶיךָ תִירָא  
וְאֵת־הוּא תַעֲבֹד

Thou shalt fear the LORD  
thy GOD, and serve him.

In this Quotation Luke agrees with Matt. IV. 10 which see above.

## TABLE E.I.r.a.

## (1)

Matt. XXVI. 31.

[γέγραπται γάρ] Πατάξω  
τὸν ποιμένα, καὶ διασκορ-  
πισθήσονται τὰ πρόβατα  
τῆς ποιμνῆς.

διασκορπισθήσονται CAB  
CH<sup>2</sup>ILM al<sup>35</sup> fere Or<sup>1</sup> ... ε  
-ονται cDEFGH<sup>2</sup>\*KSUV A al  
pl Chr.

[for it is written,] I will  
smite the shepherd, and  
the sheep of the flock  
shall be scattered abroad.

Matt. here says: πατάξω τὸν ποιμένα "I will smite the shepherd", for the Heb. הָךְ אֶת-הַרְעָה "smite thou the shepherd". Now, the leading idea in the passage is the scattering of the sheep, (see vers. 31 fp 33) which both express; and the question, How is it to be brought about? is answered absolutely in the Heb., viz. by the smiting of the shepherd, whilst Matt. adds the idea of the agent, "I will smite". Whilst, then, the prophecy tells of the means to be used in obtaining such an end, the gospel besides points us to the hand of the Lord in the application thereof,—tells that the smiting of Jesus was the doing of the Lord,—that it entered into and formed part of the scene in man's redemption, and hence may be said of him. Says Dr. Davidson: "The imperative הָךְ rendered πατάξαι in the LXX. is changed into the future, because Jehovah commands. There is no reason for supposing with Owen and Randolph that the Hebrew was at first אָךְ".

The LXX. reads plurally: πατάξατε τοὺς ποιμένας, καὶ ἐσπάσατε τὰ πρόβατα "smite ye the shepherds and draw out the sheep", which could not have been quoted, not only because it does not give the true meaning of the Heb., but, as, by reading ποιμένας for הַרְעָה, it could not be applicable to Christ alone.

Matt. has added τῆς ποιμνῆς "of the fold".

Zech. XIII. 7.

πατάξατε τοὺς ποιμένας,  
καὶ ἐσπάσατε τὰ πρόβατα.

Alex. et B. MSS. et Ald.  
et Compl. Edd. read πατάξον  
τὸν ποιμένα, | καὶ διασκορ-  
πισθήσονται τὰ πρόβατα τῆς  
ποιμνῆς. Alex. MS. Ald. et  
Compl. Edd. -θητωσαν. B.  
MS. -θητω. Al -θήσεται. |  
Most omit τῆς ποιμνῆς.

Smite ye the shepherds,  
and draw out the sheep.

Zech. XIII. 7.

הָךְ אֶת-הַרְעָה<sup>h</sup> (הַרְעָה<sup>g</sup>)  
(וְהַרְעָה<sup>h</sup> הַצֹּאן)

g) הָךְ 180 K. h) הָךְ 89 K.  
i) הָךְ וְהַרְעָה multi K.

smite the shepherd, and  
the sheep shall be scat-  
tered.

## (2)

Acts IV. 11.

οὗτός ἐστιν ὁ λίθος ὃς  
ἐξουθενήθη εἰς ὑψ. ὑμῶν τῶν  
οἰκοδόμων, ὃ γενόμενος εἰς  
κεφαλὴν γωνίας.

Ps. CXVII. 22.

λίθον ὃν ἀπεδοκίμασαν  
οἱ οἰκοδομοῦντες, οὗτος ἐγε-  
νήθη εἰς κεφαλὴν γωνίας.

Ps. CXVIII. 22.

אֶבֶן מָאֶסוּ הַבְּנוֹיִם הִיא  
רֹאשׁ פִּנָּה:

ἐξουθενήθεις (Thdr† Thph†)  
 ... al aliq Or Chr Did Oec  
 Thph<sup>2</sup> -θενώθεις s. -δενω-  
 θείς | οικοδόμων (Gb") cABD.  
 al pm Or Did ...ς -μουντων  
 cE al pl.

This is the stone which was set at nought of you builders, which is become the head of the corner.

The stone which the builders rejected, the same is become the head of the corner.

The stone which the builders rejected is become the head stone of corner.

In the four other places, viz. Matt. XXI. 42; Mark XII. 10—11; Luke XX. 17; and 1 Pet. II. 7; where occurs the Quotation to which this passage is referred, we find that they *verbally* agree with the LXX., which cannot be said of our present one also. Now, why should Luke have varied here from what he gave in his gospel?

Peter applies the prophetic announcement of the Psalm to his audience, and from this circumstance have originated the several variations, which Luke faithfully records. אבן מאסו הבנים "The stone have the builders refused" he changes into οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενήθεις ὑφ' ὑμῶν οικοδόμων "this is the stone which was set at nought by you the builders". He thus tells them who is meant by the stone, viz., Jesus of Nazareth, and who the builders are, viz., themselves; also, that Jesus had met with the same treatment from them, as had been foretold under the figure of the stone and its builders, viz., had been counted as nothing or despised, and hence rejected. From this arise the additions οὗτός ἐστιν "this is", and ὑφ' ὑμῶν "by you".

The Psalmist declares that the result would nevertheless be היתה לראש פנה "it is become for the head of the corner", and so does Peter ὁ γενόμενος εἰς κεφαλὴν γωνίας, with this difference between them, that the former would seem to lay the stress on the result, as that was the aim of his prophecy, whilst the latter would rather draw our attention to the stone, as, the prophecy having been fulfilled, it served more his purpose to point that out.

## (3)

Rom. IX. 17.

[λέγει γὰρ ἡ γραφή τῷ  
 Φαραῶ ὅτι] εἰς αὐτὸ τοῦτο  
 ἐξήγειρά σε, ὅπως ἐνδείξω-  
 μαι ἐν σοὶ τὴν δύναμίν μου,  
 καὶ ὅπως διαγγεῖλῃ τὸ ὄνομά  
 μου ἐν πάσῃ τῇ γῇ.

ὅπως... FG add αὐ | FL al  
 Chr<sup>2</sup> ed<sup>1</sup> ap Mt. ἐνδείξομαι |  
 L al διαγγεῖλ.

[For the scripture saith  
 unto Pharaoh,] Even for this  
 same purpose have I raised  
 thee up, that I might shew

Rom. IX. 16.

καὶ ἐρεκεν τοῦτον διεγ-  
 γήθης ἵνα ἐνδείξωμαι ἐν  
 σοὶ τὴν ἐσχὺν μου, καὶ  
 ὅπως διαγγεῖλῃ τὸ ὄνομά  
 μου ἐν πάσῃ τῇ γῇ.

διετηρ... Ald. Ed. adds εως  
 του νυν | εσχυν... Alex. MS.  
 and many copies read δυνα-  
 μιν.

And \*for this cause hast  
 thou been preserved, that  
 I might shew in thee my

Exod. IX. 16.

וְאֵלֶם כַּעֲבוֹד וְאֵת  
 הַמִּצְוֹתֶיךָ (בְּעֵינֶיךָ) הָרַאֲתִי  
 אֶת-כָּחִי (אֶלְמַעַן) (סִפְּרָה)  
 שְׁמִי בְּכָל-הָאָרֶץ

n) 18. 75. 181. 155 a  
 p. K. o) הראתך S. 152 K.  
 p) י = 17. 150. 181. 264 K.  
 q) הספר 199 K.

And in very deed for  
 this cause have I \*raised  
 thee up, for to shew in

my power in thee, and that my name might be declared throughout all the earth.

strength, and that my name might be declared in all the earth.

\* Gr. on account of this.

thee my power; and that my name may be declared throughout all the earth.

\* ¶ Heb. made thee stand.

This Quotation differs from the Original by rendering בַּעֲבוּר הַרְאָתְךָ אֶת־כֹּחִי "for the sake of making thee see (or shewing thee) my strength", by ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου "in order that I might shew in thee my power", wherein it agrees with the Sept. in having ἐν σοὶ "in (or by) thee", as denoting the instrument used, whereas the Heb. expresses the remote object "to thee" (as the dative case in Latin &c.), or the causative object "make thee see". It agrees with the Sept. also in the last clause, in making the verb passive with the object in the nom.; the Heb. being literally "in order to declare (or celebrate, i. e. declare with praise) my name". It thus agrees more nearly with the Sept., from which it differs by giving the Heb. הָעֵמָּדָה "I have made thee stand"—"have set thee up" as ἐξήγειρά σε "I have raised thee", and not as διατηρηθήης "thou hast been closely watched" (i. e. preserved), which is found in the Sept.—The Sept. makes a distinction between בַּעֲבוּר לְמַעַן rendering the former by *in* and the latter by *quod*, whereas Paul uses ὅπως for both.

## (4)

Rom. IX. 26.

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς οὗ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

ερρεθη αυτ. cab\*D\*K al m Thdr† Thph... s ερηθη αυτ. cB\*\*D\*\*\*L al pl Occ.. FG d\* g Ambrst αν (αν non exprimunt d\* g Ambrst) κληθησονται (item Ir in loco liberata(?) in quo vocabatur). In ερη. [αυτ.]

And it shall come to pass, *that* in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living GOD.

Hos. I. 10.

καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη αὐτοῖς Οὗ λαός μου ὑμεῖς κληθήσονται καὶ αὐτοὶ υἱοὶ θεοῦ ζῶντος.

κληθ... many as Alex. MS. prefix ἐκεῖ | καὶ αυτ. ... και om in Alex. MS. Compl. Ed. and many others.

and it shall come to pass, *that* in the place where it was said unto them, Ye are not my people, even they shall be called the sons of the living GOD.

Hos. II. 1.

יְהוָה בְּמִקְוֵי אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהֵי

s) + מרה 109. 170 K. = 80 K. t) ויש 4. 159 K. u) לבם 30 K.

and it shall come to pass, *that*\* in the place where it was said unto them, Ye are not my people, *there* it shall be said unto them, Ye are the sons of the living GOD.

\* ¶ Or, instead of that.

This Quotation closely corresponds with the Sept., so closely indeed that it might have been put in Table D.s.I.r., only it lays the stress upon the place ἐκεῖ "there", whereas the Sept. lays it upon the persons καὶ αὐτοὶ "even they". As both differ from the Heb., it cannot decide which is the correct, yet it seems that the Heb., reading "And it shall be—in the place where it was said to them, Not my people (are) ye, shall it be said to them, Sons of the living GOD

(are ye)", suggests both ideas, and that Paul added *ἐκεῖ* "there" to express that of place, the persons being involved in that different verbal form (*κληθήσονται* "they shall be called", a personal passive, for *לָהֶם לֵאמֹר* "it shall be said to them", the unipersonal passive with the remote object). They both differ from the Hebrew also in expressing the name as *spoken of*, whereas the Hebrew represents it as *spoken to*, a form occurring in the previous clause, and which is followed in the others: "where it was said unto them; Not my people (are) ye", the *עַמִּי* "(are) ye" being suppliable to the latter clause of the original.

## (5)

Rom. X. 11.

[*λέγει γὰρ ἡ γραφή*] *Πᾶς*  
*ὁ πιστεύων ἐπ' αὐτῷ οὐ*  
*καταισχυνθήσεται.*

*πας* (h. l. nemo om)...E(?)  
al (sed non DG) Ruf Sedul  
præm *scilicet* DEF *ου μη κατ.*

[For the scripture saith,]

Whosoever believeth on  
him shall not be ashamed.

Is. XXVIII. 16.

*καὶ ὁ πιστεύων οὐ μὴ κα-*  
*ταισχυνθῇ.*

*ο πιστευων εν αυτω* in Alex.  
MS. *εν αυτω* in B. MS. et  
Ald. et Compl. Edd.

And he that believeth shall  
in no ways be ashamed.

Is. XXVIII. 16.

*רַמְּאֵמֶן לֹא יִכְזֶהוּ*

o) שׁוֹר f. 530 K.

he that believeth shall  
not make haste.

This Quotation is found at the end of Chap. IX., where *πᾶς* is omitted, unless the reading be adopted there, which shows the unlimitedness of the objects of the promise. For additional remarks see Table E.II.r.2.a.o.(5) at the end.

## (6)

Rom. XII. 19.

[*γέγραπται γάρ*] *Εμοὶ*  
*ἐκδίκησις, ἐγὼ ἀνταποδώσω,*  
*λέγει κύριος.*

FG *ανταποδω* (go retribuo).

[for it is written,] Ven-  
geance is mine; I will  
repay, saith the Lord.

Deut. XXXII. 35.

*ἐν ἡμέρᾳ ἐκδικήσεως ἀν-*  
*ταποδώσω ὅταν σφαλῇ ὁ*  
*ποὺς ἀντῶν.*

*ἐν καιρῷ ὅταν* in Alex. MS.  
Ald. et Compl. Edd.

In the day of vengeance  
I will recompense, when  
their foot totters.

Deut. XXXII. 35.

*לִי נָקָם וְשֹׁלֵם לַעַת*  
*פְּמִיט רַגְלֵם*

m) לִיט S.

To me *belongeth* ven-  
geance, and recompence;  
their foot shall slide in  
*due* time.

The passage quoted reads thus in the original *לִי נָקָם וְשֹׁלֵם לַעַת* *פְּמִיט רַגְלֵם* "Mine [lit. to me] (are) vengeance and recompense, at a time (when) their foot shall totter." The "recompense" here stated is "vengeance", which is said to belong to the Lord; and its manifestation is expressed by "their foot shall totter". The time when that happens can appropriately be called a time of vengeance, and then it is that the Lord recompenses. Such is the view in which the Sept. presents the idea, giving: *ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω* "in the day of vengeance will I repay". The New Test. quotes the first clause only, and agreeing partly with the Heb., partly with the Sept. reads: *ἐμοὶ ἐκδίκησις*, (as in Heb. *נָקָם לִי*) *ἐγὼ ἀνταποδώσω* (as in Sept.). An attri-

bute should not be claimed by an individual unless he possesses it; and, when claimed, we know whether or not he possesses it, by his manifesting it or otherwise. Hence the possession of an attribute and its manifestation are inseparable, and the latter vouches for the former, so much so that, when an attribute is laid claim to, we naturally look for its being displayed. In the original the Lord is represented claiming the attribute, "mine is recompense", and in the New Test. promising to show it forth, "I will recompense". We thus see that the two convey the same idea in two different ways.

Dr. Davidson (in Sac. Herm. pp. 409—410) remarks: "Some have supposed that the Hebrew formerly was *לִי נֶקֶם וְאֲשֶׁלֶם*, but this is a mere conjecture, for which there is neither foundation nor necessity. The passage is similarly quoted in Heb. X. 30, and the addition *λέγει κυριος*, which occurs there also, manifestly points to the Pauline origin of that epistle. The opponents of the Pauline origin are perplexed by the agreement of the two quotations, as also by the appended *λέγει κυριος*, and assume that the writer of the epistle to the Hebrews got the latter from Paul, whose disciple he was." The *λέγει κύριος* "saith the Lord" was doubtless primarily added to point out the speaker; but we have just now seen of what further use it may be.

## (7)

1 Cor. XIV. 21.

[ἐν τῷ νόμῳ γέγραπται]  
ὅτι ἐν ἑτερογλώσσοις καὶ  
ἐν χεῖλεσιν ἑτέροις λαλήσω  
τῷ λαῷ τούτῳ, καὶ οὐδ' οὐ-  
τως εἰσακούουσίν τι μου, λέγει  
κύριος.

εἰτερογλώσσοις... FG εἰτεροῖς  
γλώσσοις | εἰτεροῖς cDEFGKL  
al longe pl vv ut vdr omu  
Or Chr Dam Oec pp<sup>lat</sup>... Ln  
εἰτερων cAB al<sup>8</sup> | οὐδ' οὕτως ...  
FG ουδεπω | FG al εισακου-  
σεται.

[In the law it is written,  
With *men* of other tongues  
and other lips will I speak  
unto this people; and yet  
for all that will they not  
hear me, saith the Lord.

Is. XXVIII. 11—12.

<sup>11</sup>διὰ φανλισμὸν χεῖλέων,  
διὰ γλώσσης ἑτέρας, οὗ  
λαλήσουσι τῷ λαῷ τούτῳ...  
<sup>12</sup>καὶ οὐκ ἠθέλησαν ἀκοῦειν.

εἰτερας ... al. αλλοιαις.

<sup>11</sup>on account of the con-  
tempt of *their* lips, by  
means of another tongue;  
for they shall speak to  
this people. <sup>12</sup>...and they  
\*would not hear.

\*Or, did not wish to hear.

Is. XXVIII. 11—12.

<sup>11</sup>כִּי בִלְעָנִי שִׁפָּה וּבִלְשׁוֹן  
אֶתְרַת יִדְבֵּר אֶל הָעָם הַזֶּה  
<sup>12</sup>וְלֹא (שָׁמְעוּ) אֲבִיאוּ

q) s a f = fere omnes K.  
r) ש' 96 K.

<sup>11</sup>For with \*stammering  
lips and another tongue  
I will he speak to this  
people. <sup>12</sup>...yet they would  
not hear.

\* ¶ Heb. stammerings of  
lips. \* ¶ Or, He hath spoken.

This Quotation is, by the annexed words, *λέγει κύριος* "saith the Lord", represented as uttered by Jehovah, whence the use of the *λαλήσω* "I will speak" for יִדְבֵּר "he will speak" of the prophet, who gives it as descriptive of what the Lord would do, not as communicated by GOD through him. For the original בִּלְעָנִי שִׁפָּה "with stammer-

ings of the lip", i. e. speaking in a barbarous or foreign language, using a language *other* than the native one, Paul gives *ἐν χερίσιν ἑτέροις* "with other lips"; and for *וּבְלִשָּׁן אֲחֵרָה* "and with another tongue", he gives *ἐν ἑτερογλώσσοις* "with other-tongued", transposing the order of the clauses also; yet the sense is the same, in as much as the latter may be regarded as explanatory of the former—the "other tongue", of "stammerings of lip", which order Paul reverses.

The Heb. ends with *וְלֹא אָזְנוּ* "and they were not willing—(not inclined) to hear", which is strongly expressed in the New Test. by *καὶ οὐδ' οὕτως εἰσακούσονται μου* "and not even so will they hearken unto me", where the speaker and the addressed are made prominent.

On this Quotation Dr. Davidson remarks (in Sac. Herm. p. 417) "This citation verbally coincides neither with the Septuagint nor the Hebrew, though the sentiment corresponds to both. It comes nearer the latter, the Greek being somewhat incorrect." He adds (in Introd. to O. T. p. 156) "Randolph asserts incorrectly that it is not taken from the LXX., but either from the Hebrew, or some other translation." Certainly it is not taken from the Sept.; and it may be worthy of note, that Aquila's version agrees with Paul's.

## (8)

2 Cor. IX. 7.

*Ἰαροὺν γὰρ δότην ἀγαπᾷ  
ὁ θεός.*

Prov. XXII. 8.

*ἄνδρα ἰαροὺν καὶ δότην  
εὖλογεῖ ὁ θεός.*

*εὖλογεῖ... many copies and  
Ald. et Compl. Edd. read  
ἀγαπᾷ. MS. 23 omits the  
clause.*

Prov. XXII. 9.

*טוב עין הוא יברך*

for GOD loveth a cheerful giver.

GOD blesseth a cheerful and liberal man.

He that hath a bountiful eye shall be blessed.

Nearly the same words as occur in this passage are found in the Sept. at Prov. XXII. 8, the difference being that *εὖλογεῖ* "blesseth" is exchanged for *ἀγαπᾷ* "loveth", and *ἄνδρα* "man" is omitted.

"It is remarkable", says Dr. Davidson (in Sac. Herm. p. 421) "that these words are wanting in the Hebrew. They seem to be a paraphrastic quotation of Prov. XXII. 8 in the Septuagint, with which the Vulgate agrees."

At the part of the Hebrew text is found ver 9 *טוב עין הוא יברך* "Good of eye he (or, as we would say, he of a good eye) shall be blessed (or prospered i. e. of GOD)"; or, as it might be said—GOD shall bless or prosper him (who is) of a good eye. Now, as, to the eye are ascribed various affections and emotions, "him who is of a good eye" could be used to denote an individual who looks with pleasure on the success of others, and especially who sees with compassion those struggling with adversities and does not fail to lend them a helping hand; just as, contrariwise, one's eye is said to be

*evil* towards any one, when one does not take pity upon and help him in distress, (see Deut. XV. 9; XXVIII. 54, 56). Bearing this in view, then, I do not think that the words of the Sept. "GOD blesseth a cheerful man and a giver" are additional, but only that they contain the figurative language of the original resolved. As GOD never *really* blesses any one but whom He loves, the change in the New Test. is quite allowable, and the more so, as the *loving* is the antecedent of the *blessing*. Verse 9 of the LXX. begins with the remaining idea  $\delta \epsilon \lambda \epsilon \omega \nu \pi \tau \omega \chi \acute{o} \nu$  "he who pitieth a poor man", contrasting which with the other clause of the verse, it adds  $\alpha \upsilon \tau \acute{o} \varsigma \delta \iota \alpha \tau \rho \alpha \phi \acute{\eta} \sigma \iota \tau \alpha \iota$  "he shall be well fed". It is seen, then, that the source, from which the Quotation is taken, is clearly grounded upon the language. Yet, notwithstanding, if it be maintained that it is not, it will be noticed that in the New Test. the words are not preceded by any quotation-formula whatever, and so, need not be considered as cited, but as merely giving the substance of several passages, such as Exod. XXV. 2; Deut. XV. 7—11.

## (9)

Gal. III. 10.

[ $\gamma \epsilon \gamma \rho \alpha \mu \epsilon \nu \alpha \iota \gamma \alpha \rho$ ]  $\delta \tau \iota \epsilon \pi \iota \kappa \alpha \tau \acute{\alpha} \rho \alpha \tau \circ \varsigma \pi \acute{\alpha} \varsigma \delta \varsigma \sigma \acute{\upsilon} \kappa \epsilon \mu \acute{\mu} \epsilon \nu \epsilon \iota \epsilon \nu \pi \acute{\alpha} \sigma \iota \nu \tau \circ \iota \varsigma \gamma \epsilon \gamma \rho \alpha \mu \acute{\epsilon} \nu \circ \iota \varsigma \epsilon \nu \tau \acute{\omega} \beta \iota \beta \lambda \acute{\iota} \omega \tau \circ \upsilon \nu \acute{o} \mu \circ \nu \tau \circ \upsilon \pi \circ \iota \eta \sigma \alpha \iota \alpha \upsilon \tau \acute{\alpha}.$

$\sigma \tau \iota$  cABCDEF G al fere<sup>10</sup>  
it al Cyr Dam...s (= Gb Sz)  
om eKL al pl vv pm pp m |  
B 17. 67 \*al (non Or) Dam  
om en pr | B  $\epsilon \gamma \gamma \epsilon \gamma \rho \alpha \mu \epsilon \nu \circ \iota \varsigma$ .

[for it is written,] Cursed is every one that continueth not in all things which are written in the book of the law to do them.

Deut. XXVII. 26.

$\epsilon \pi \iota \kappa \alpha \tau \acute{\alpha} \rho \alpha \tau \circ \varsigma \pi \acute{\alpha} \varsigma \alpha \nu \theta \rho \omega \pi \circ \varsigma \delta \varsigma \sigma \acute{\upsilon} \kappa \epsilon \mu \acute{\mu} \epsilon \nu \epsilon \iota \epsilon \nu \pi \acute{\alpha} \sigma \iota \nu \tau \circ \iota \varsigma \lambda \acute{o} \gamma \circ \iota \varsigma \tau \circ \upsilon \nu \acute{o} \mu \circ \nu \tau \circ \upsilon \tau \circ \nu \pi \circ \iota \eta \sigma \alpha \iota \alpha \upsilon \tau \acute{o} \varsigma.$

$\pi \acute{\alpha} \varsigma \alpha \nu \theta.$  Alex. MS.  $\pi.$  o  
 $\alpha \nu \theta.$  |  $\alpha \varsigma$ ... Alex. et Ox MSS.  
et Ald. et Compl. Edd.  $\sigma \tau \iota \varsigma$  |  
 $\tau \circ \mu \circ \nu$ ...  $\beta \epsilon \beta \lambda \epsilon \nu$  VII. |  $\tau \circ \nu$   
 $\tau \circ \nu$ ...  $\tau \circ \nu$  add Alex. et m al  
MSS; also Ald Compl. Edd.

Cursed is every man that continueth not in all the words of this law to do them.

Deut. XXVII. 26.

$\text{אָרֵר אֶשֶׁר לֹא־יִקְיִם אֶת־דְּבָרֵי הַתּוֹרָה הַזֶּה (הַזֶּה) בְּלִשְׁׁנֹת אֹמְתָם}$

f) + כל S. 84. 538. 581.  
651; 464 marg. K. 6. 274.  
699 a p. R. g) = 9 K.  
h)  $\alpha \nu \theta \omega$  S.

Cursed be he that confirmeth not all the words of this law to do them.

This Quotation differs from both the Hebrew and the Sept. The Hebrew begins with  $\text{אָרֵר אֶשֶׁר}$  "cursed be he who", which the Sept. expands to  $\epsilon \pi \iota \kappa \alpha \tau \acute{\alpha} \rho \alpha \tau \circ \varsigma \pi \acute{\alpha} \varsigma \alpha \nu \theta \rho \omega \pi \circ \varsigma \delta \varsigma$  "cursed is every man that", followed by Paul in his  $\epsilon \pi \iota \kappa \alpha \tau \acute{\alpha} \rho \alpha \tau \circ \varsigma \pi \acute{\alpha} \varsigma \delta \varsigma$  "cursed is every one who".—Again, the Hebrew has  $\text{דְּבָרֵי הַתּוֹרָה הַזֶּה}$  "the words of this law", which the Sept. adds to by  $\pi \acute{\alpha} \varsigma \iota$  "all", wherein Paul follows it, but with more definiteness, writing  $\pi \acute{\alpha} \varsigma \iota \tau \circ \iota \varsigma \gamma \epsilon \gamma \rho \alpha \mu \acute{\epsilon} \nu \circ \iota \varsigma \epsilon \nu \tau \acute{\omega} \beta \iota \beta \lambda \acute{\iota} \omega \tau \circ \upsilon \nu \acute{o} \mu \circ \nu$ , "all things which are written in the book of the law". Lastly, the Hebrew says  $\text{אֶשֶׁר לֹא־יִקְיִם אֶת־דְּבָרֵי}$  "who will not confirm the words", which the Sept. renders by  $\delta \varsigma \sigma \acute{\upsilon} \kappa \epsilon \mu \acute{\mu} \epsilon \nu \epsilon \iota \epsilon \nu \pi \acute{\alpha} \sigma \iota \nu \tau \circ \iota \varsigma \lambda \acute{o} \gamma \circ \iota \varsigma$  "who remaineth not in all the words", Paul giving for the last words  $\tau \circ \iota \varsigma \gamma \epsilon \gamma \rho \alpha \mu \acute{\epsilon} \nu \circ \iota \varsigma$  "things which are written". Now, these changes do not affect the sense. The addition of "all" does not change the mean-



ing but renders it more definite. Compare: "Cursed *be he who* will not confirm the words &c." with "cursed is *every one who* remaineth not in all (things) which are written &c." This comparison will suggest also that the "confirming" i. e. fulfilling, (see Deut. IX. 5; 1 Sam. XV. 11) of the original is the same as the "remaining in" (or abiding by—conforming to) of the citation. The other variation will be found to convey the same idea with this difference in the expression, that the original speaks of the law as present "this law", and as the chief object of discourse; whereas Paul, speaking of the same object, yet directs them, as it were, where to find what they are required to obey, by saying "written in *the book of the law*."

## (10)

Heb. I. 6.

[λέγει] Καὶ προσκυνήσα-  
τωσαν αὐτῷ πάντες ἄγγε-  
λοι Θεοῦ.

[he saith,] And let all  
the angels of GOD wor-  
ship him.

Ps. XCVI. 7.

προσκυνήσατε αὐτῷ πάν-  
τες ἄγγελοι αὐτοῦ.  
παντ. οι αγγ. Alex. MS.

worship him, all *ye* his  
angels.

Ps. XCVII. 7.

יְהוָה יִשְׁתַּחֲוֶה לְכָל־אֱלֹהִים

1) ש' 217 a p. 156 fK. ש' 139 K.

worship him, all *ye* gods.

A passage corresponding to this Quotation is found in the Sept. at Deut. XXXII. 43. But, that *that* reading is spurious, there is cause to believe from the following reasons. First, there is nothing corresponding to it in the Hebrew text, at the same place. Second, none of the other ancient versions exhibits that clause. Third, nor is it found in all copies of the Sept., the codex Alex. reading υἱοὶ Θεοῦ "sons of GOD" for ἄγγελοι Θεοῦ "angels of GOD"; and one MS. at least, viz. the Oxford, wholly omitting the clause. Fourthly and conclusively, the Messiah is not spoken of nor alluded to in that song. We must look, then, for its original in no other place than as above viz. Ps. XCVII. 7. (Sept. Ps. XCVI. 7.)

Our passage differs therefrom in giving the command intermediately instead of directly, for יִשְׁתַּחֲוֶה "worship ye" προσκυνήσατωσαν "Let worship",—thus exhibiting less of the sovereignty of the Deity, but more of His condescension. Instead of ἄγγελοι αὐτοῦ "his angels" of the Sept., Paul gives ἄγγελοι Θεοῦ "GOD's angels", which interpretation of the "his" is not incorrect, in as far as Christ being one of the persons of the GODHEAD, "his angels" could then be called "GOD's angels". But, in the Hebrew text we read כָּל־אֱלֹהִים "all elohim", which word, אֱלֹהִים, has been rendered by the Sept. in several places, besides the present, by ἄγγελοι—(see Ps. VIII. 6; CXXXVIII. 1;)—a meaning which need not be denied to it, when it is admitted that the word may denote kings and magistrates, because of their rank and dignity (Ps. LXXXII. 1 espec. v. 6. See Ges. Heb. Lex. sub voce A. 2). And why may it not, for a similar reason, be given to angels also? Dr. Davidson (in Sac. Herm. p. 427) says: "Gesenius, in his

Thesaurus (p. 95), as also in his smaller Lexicon, denies that אֱלֹהִים signifies *angels*; but the authority of an inspired author is directly opposed to this sentiment." However, in his *Introd. to Old Test.* p. 163 he afterwards wrote: "The Alexandrine recension of the LXX. which the apostle used (How does Dr. D. know that?) has there (in Deut.) υἱοὶ Θεοῦ instead of ἄγγελοι Θεοῦ." Dr. D. continues with "The Hebrew word *elohim* never denotes *angels*, as Gesenius and Hengstenberg both allow; so that the New Testament writer must have had both passages of the LXX. (i. e. Deut. XXXII. 43 and Ps. XCVI. 7) in his mind, (though he had said it is taken from Ps. in the Sept. and *not* from Deut.) and mixed them up together." He says "the Heb. word *elohim* never denotes *angels*, as Ges. and Hengst. both allow". But what of that? Ges. in his *Lex. s. v. B.* 5 writes "אֱלֹהִים is put for a *godlike shape, apparition, spirit*, 1 Sam. XXVIII. 13"; and why, then, may not the Sept. interpretation ἄγγελοι be admitted, more especially as it is adopted by an inspired writer, (as Dr. D. once allowed,) who is certainly a greater authority than either Ges. or Hengst.?

The only question that now remains is, Was the Messiah the person to whom the "him" refers? Was it said in regard to the Messiah? That such is the case may be seen from the following reasons. First, the fact that Paul uses it thus may be regarded as a proof that the Jews of his time would admit the propriety of such an application, and hence, that they probably so applied it. Second, it was and is the opinion of the Jews that this Ps. refers to the Messiah. And lastly, there is nothing in the Psalm itself which forbids such a reference, but everything to favour such an interpretation.

## (11)

Heb. X. 30.

[οἰδομεν γὰρ τὸν ἐλπόντα]  
 Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταπο-  
 δώσω, λέγει κύριος [καὶ πά-  
 λιν] *Κριεὶ κύριος τὸν λαὸν*  
*αὐτοῦ.*

*ανταποδοσω* cD\* 17. 23.\*  
 67\* vg it cop syr aeth . . . ε  
 (Gb<sup>90</sup>) Ln add *λεγει κυριος*  
 cAD\*\*\*EKL al pler syr<sup>p</sup> al pp  
 m | *κριει* h. l. cADEK 31.  
 55. 71. 73. vg it syr utr aeth  
 (sed DEK al<sup>2</sup> vg it praec *στε*)  
 ε post *κρη.* cL al pler cop al.

[For we know him that  
 hath said.] Vengeance be-  
 longeth unto me, I will re-  
 compensate, saith the Lord.  
 [And again.] The Lord  
 shall judge his people.

Deut. XXXII. 35—36.

<sup>35</sup> ἐν ἡμέρᾳ ἐκδίκσεως  
 ἀνταποδώσω... <sup>36</sup> ὅτι κριεὶ  
 κύριος τὸν λαὸν αὐτοῦ.

Ps. 134. 14.  
 ὅτι κριεὶ κύριος τὸν λαὸν  
 αὐτοῦ.

<sup>35</sup>In the day of ven-  
 geance I will recompense...  
<sup>36</sup>For the Lord shall  
 judge his people.

Deut. XXXII. 35—36.

(מָלֵךְ נָקָם וְשָׁלַם)<sup>35</sup>  
 כִּי יִדְרֵן יְהוָה (עָמָו)<sup>36</sup>  
 m) שִׁיט S. p) + מָלֵךְ 109.  
 111. 681 K.

Ps. 135. 14.  
 כִּי יִדְרֵן (יְהוָה) (עָמָו)  
 o) מָלֵךְ 131 K. p) + מָלֵךְ  
 38. 40. 76. 156. 157 K.

<sup>35</sup>To me *belongeth* ven-  
 geance, and recompense;  
<sup>36</sup>For the Lord shall  
 judge his people,

For remarks on the first part of this Quotation see Rom. XII. 19, where the same occurs. In Tischendorf's text of 1849 the ending λέγει

κύριος "saith the Lord" was left out, which if adopted would place this Quotation in Table E.I.r., as these words are an addition to the original.

The next part of the Quotation, if taken by itself, is assignable to Table A.s.

## (12)

Heb. XII. 5—6.

Υἱέ μου, μὴ ὀλιγώρει παι-  
δείας κυρίου, μηδὲ ἐκλύου  
ὑπ' αὐτοῦ ἐλεγχόμενος. ὅν  
γὰρ ἀγαπᾷ κύριος παιδεύει,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν  
παραιδεύεται.

μον ... D\* al<sup>7</sup> d e Clem<sup>1</sup> om |  
AD\* L al. παιδείας | DE ἐλεγχ-  
ντ. αντ.

My son, despise not thou  
the chastening of the Lord,  
nor faint when thou art  
rebuked of him: <sup>6</sup>For whom  
the Lord loveth he chas-  
teneth, and scourgeth every  
son whom he receiveth.

Prov. III. 11—12.

<sup>11</sup>υἱέ, μὴ ὀλιγώρει παι-  
δείας κυρίου, μηδὲ ἐκλύου  
ὑπ' αὐτοῦ ἐλεγχόμενος. <sup>12</sup>ὃν  
γὰρ ἀγαπᾷ κύριος ἐλέγχει,  
μαστιγοῖ δὲ πάντα υἱὸν ὃν  
παραιδεύεται.

νε... pauci add μον.  
12. ἐλέγχει... παιδεύει in  
Alex. et mu MSS. et pp.

My son, despise not thou  
the chastening of the Lord,  
nor faint when thou art  
rebuked of him: <sup>12</sup>For whom  
the Lord loveth he re-  
buketh, and scourgeth  
every son, whom he re-  
ceiveth.

Prov. III. 11—12.

מוֹסֵר יְהוָה בְּנִי אֶל-  
תִּמְאָם וְאֶל-תִּפְקֹץ  
(בְּתוֹכָתָו): כִּי <sup>12</sup>כִּי  
אֲשֶׁר-יֵאָהֵב יְהוָה יוֹכִיחַ  
תִּבְאֵב אֶת- (בֶּן) יִרְצֶה

l) הוֹכַח 74 K. m) = 125 K.  
n) בְּנוֹ 133 K.

My son, despise not the  
chastening of the LORD;  
neither be weary of his  
correction: <sup>12</sup>For whom the  
LORD loveth he correcteth;  
even as a father the son,  
in whom he delighteth.

This Quotation is according to the Sept., with this slight alteration, that it says υἱέ μου "O my son" for υἱε "O son", and παιδεύει "he chasteneth" for ἐλέγχει "he rebuketh", agreeing in the former with the Hebrew, which the Sept. follows in the latter. Both however, differ more widely from the original. The verbal form in the Hebrew מִשְׁפֹּתֶיךָ "mayest thou not reject" or "contemn" is exhibited more imperatively μὴ ὀλιγώρει "do no lightly regard": also וְאֶל-תִּפְקֹץ בְּתוֹכָתָו "and mayest thou not feel disgust at his reproof" is given as μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος "nor grow faint being rebuked by him"; where "feeling disgust at" implies the bearing for some time, but afterwards the finding troublesome and wishing to be freed from it, and "growing faint" means the enduring at first, but then becoming tired of and ceasing to bear patiently. The result of both is the same. "His reproof" is the reproof, not, which he receives, but which he gives, and the individual receives, as the New Test. says "being rebuked by him".

The last clause differs widely. The New Test. thus runs: "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth", or, to form a parallel, "whom the Lord loveth, he chasteneth; and every son whom he receiveth, he scourgeth", while the Hebrew gives: "For whom Jehovah loveth, he reproveth, even as a father delighteth in a son" i. e. loves him. — So Gesenius renders. But it is better: "even as a father (reproveth) a son (whom) he delighteth in" (or loves). Jehovah is represented as bearing, to him whom he loves, the relation of father to his son, which relationship

the Quotation also suggests. כָּאֵב "as a father" seems to be omitted and *μαστιγοῖ δὲ πάντα* "scourgeth every" put in its place. But it may be worth enquiring whether the word may not by a different punctuation be regarded as a verb, and rendered "make be sore", "wound", "afflict", as Hiphil of כָּאֵב, see Ezek. XIII. 22; Job V. 18.

## (13)

James IV. 6.

[διὸ λέγει] Ὁ θεὸς ὑπερη-  
φάνοις ἀντιτάσσεται, ταπει-  
νοῖς δὲ διδωσιν χάριν.

ο θεος ... al<sup>11</sup> arm s<sup>1</sup>ed o  
κυριος.

[Wherefore he saith,] GOD  
resisteth the proud, but  
giveth grace unto the  
humble.

Prov. III. 34.

κύριος ὑπερηφάνοις ἀν-  
τιτάσσεται, ταπεινοῖς δὲ  
διδωσι χάριν.

The Lord resisteth the  
proud, but giveth grace  
unto the humble.

Prov. III. 34.

אִם-לְצַחֵם הוּא יִלְיָן  
יִתֵּן-לָהֶם יְהוָה

c) קערי Keri, multi K. et R.

Surely he scorneth the  
scorners: but he giveth  
grace unto the lowly.

This Quotation differs from the Sept. in reading *ὁ θεος* "GOD" for *κύριος* "the Lord", neither of which is found in the original, where the first clause is: "surely to the scorers he will act-as-a-scorner", i. e. simply "he will scorn", whereas the Sept. and James give *ὑπερηφάνοις ἀντιτάσσεται* "he arranges himself against the arrogant"—the meaning of which, however, is not different.

## (14)

James V. 20.

[γινώσκτω ὅτι ὁ ἐπι-  
στρέψας ἁμαρτιῶν ἐν πλά-  
νῃς ὁδοῦ αὐτοῦ σώσει ψυχὴν  
ἐκ θανάτου] καὶ καλύψει  
πλῆθος ἁμαρτιῶν.

[Let him know, that he  
which converteth the sin-  
ner from the error of his  
way shall save a soul from  
death,] and shall hide a  
multitude of sins.

Prov. X. 12.

πάντας δὲ τοὺς μὴ φιλο-  
νεικοῦντας καλύπτει φιλία.

καλύπτει in al.

but love covereth all that  
are not contentious.

Prov. X. 12.

וְעַל-כֵּן פֶּשַׁעִים יְכַסֵּה אֱהָבָה

but love covereth all  
sins.

The part of this verse to be noticed here is *καὶ καλύψει πλῆθος ἁμαρτιῶν* "and shall hide a multitude of sins (errors)." In Prov. X. 12 occurs the expression "over all sins (defections)-love will cover", which is found quoted in 1 Pet. IV. 8 under the form *ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν* "love hides a multitude of sins". Considering it also in the present instance as a Quotation, (though not formally introduced as such, yet from the similarity between the two places in the New Test. apt to be so regarded) let us compare it with the original.

"All the sins" of an individual, it will be at once confessed, amount to and therefore may be termed "a multitude", so that herein they correspond. The difference between them in presenting the same idea

appears to be this: that the original states that "all the sins"—every one and any one of them—would be covered—that there was not a sin such as could not be covered, by love, while James looks to the number of them and says, that however many they be—even a multitude—yet they can all be covered. Still, however, the idea of "all" lies at the bottom, and neither does "every one" exclude the notion of "multitude", nor, on the other hand, does "multitude" not comprehend that of "every one".

When one does for another what he believes to be *for good*, it cannot be supposed that it originated in any *evil* intention,—that he did it from the *hatred* he bore to him, but rather, that, actuated by love toward him, he wished to give palpable evidence thereof, and hence the deed. Now, we have here stated the acting principle "love", and its manifestation "the deed", and therein consists the remaining difference between the Quotation and the original, the latter giving out *generally* that "love will cover over all sins", the former, *particularly*, that in the instance when one's love is shown by his bringing back to the right path another astray, it will then "hide a multitude of sins." And the application of a general truth in a particular case is quite admissible.

But if any one be not satisfied with this mode of harmonizing, there is no need of his regarding it as a Quotation at all, but merely as an unintentional coincidence of language and partly of idea, inasmuch as no formula occurs strictly binding one to take it as a Quotation. See, however, in Table E.L.r. (12) for 1 Pet. IV. 8, to which James could here be supposed to refer; and the remarks thereon.

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## TABLE E.I.a.o.

## (1)

Matt. IV. 4.

[Γέγραπται] Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

ο ανθρ. (Gb) cBCDELPV  
VZA al<sup>20</sup> fere . . . s om δ  
cKMS | εν (Gb<sup>7</sup>) cCD al (vv?)  
... s επι cBEKLMPSUV etc.

[It is written,] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD.

Deut. VIII. 3.

οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος Θεοῦ ζήσεται ὁ ἄνθρωπος.

Om. δ IV. et al m | επι...  
εν in mss et pp mu ant | Alex.  
MS. ρηματι εκπορ. | ζησ. ο  
ανθ. One MS. om.

man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD shall man live.

Deut. VIII. 3.

לֹא עַל-הָאֶרֶץ לִבְדּוֹ יִחְיֶה  
הָאָדָם כִּי עַל-כָּל-מוֹצֵא  
פִּי יְהוָה יִחְיֶה (מ) הָאָדָם

l) = 69 K. m) = 18 K.

man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

Here Matt. may be said to follow the LXX. as, like it, he has Θεοῦ, whereas the Heb. gives יְהוָה. Also the LXX. renders כָּל-מוֹצֵא by παντὶ ῥήματι (τῷ) ἐκπορευομένῳ, which is also read in Matt., the word ῥήματι being supplied, as word is in the Auth. Vers. But Matt. omits the conclusion ζήσεται ὁ ἄνθρωπος, which the LXX. has, after the Heb. This, however, is of no moment, since it may, and would, be supplied from the end of the first clause. Thus, excepting in giving Θεοῦ for יְהוָה, the Heb. may be said to be rightly rendered by the LXX., whose text is found in Matt., save the last words; and so, this passage might have been put in Table A.s.

## (2)

Matt. XVIII. 16.

ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

D. 435. om μαρτυρῶν... et  
transp. ante δύο L al et post  
τριῶν 1. al e ff<sup>1</sup> Or | σταθῇ  
cBDEFGHKLSVX etc. Cyr ...  
IMU al m (e ff) Or σταθῇ-  
σεται.

that in the mouth of two or three witnesses every word may be established.

Deut. XIX. 15.

ἐπὶ στόματος δύο μαρτύρων καὶ ἐπὶ στόματος τριῶν μαρτύρων στήσεται πᾶν ῥῆμα.

σταθήσεται in Alex. Ox.  
et m. al. MSS. also Ald.  
et Compl. Edd.

At the mouth of two witnesses, and at the mouth of three witnesses, shall every word be established.

Deut. XIX. 15.

עַל-פִּי (שְׁנֵי עֵדִים אֶם)  
(עַל-פִּי שְׁלֹשָׁה עֵדִים יָקִים)  
דָּבָר

h) שנים 18.69.109.111.129.  
152. 153; 1. 4. 107 a p K.  
i) = על-פי 16. 69. 109 K:  
872; 529. 656 a p. R.

at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

This passage carries with it an evident reference to the Mosaic law, found in Deut., wherein we read, more fully, "or at the mouth of three witnesses", for "and of three" καὶ τριῶν, which, however, is easily supplied from the beginning of the verse. He adds, like the Sept.,

πάν, and translates יָקִים "shall stand", i. e. stand good or be valid, by σταθῇ "may stand", the Sept. being στησεται "shall stablish itself", the same as σταθῆσεται, which is read in Alex. Ox. et mu al MSS. See 2 Cor. XIII. 1.

## (3)

Matt. XIX. 5.

[καὶ εἶπεν] Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

eneken cDEFGHKMSUVA al pler...cBLZ Or eneka|CEIA al pm vv m Tit al πατερ. αυτου et E al vv m Ath al μητερ. αυτου | κολλ. cBDEF GHISUV al<sup>50</sup> fere...ς προσ- κολλ. cDKLMZA etc. | Z om oi.

[And said] For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh.

It may first be observed that Matthew's text, as given above, differs from the LXX. in omitting αὐτοῦ, and reading κολληθήσεται τῇ γυναικὶ for προσκολληθήσεται πρὸς τὴν γυναῖκα. Yet the two texts could be brought nearer, as seen in ε. Matt., however, would still vary in omission and having τη γ. for πρὸς τ. γ. But τη γ. is read in Alex. MS. et Compl. Ed., and if adopted, they would agree more.

The Heb. says: אָבִיו וְאִמּוֹ "his father and his mother", while the LXX. leaves out the latter pronoun, and Matt. both. Also, while both the LXX. and Matt. read ἔσονται οἱ δύο, the Heb. has only וְהָיוּ "and they shall be", but the Samaritan has וְהָיוּ מְשֻׁנֵּהם, which addition appears also in the Syr. Vulg. and Arab. versions. We are not, however, to suppose in consequence, that the Heb. had originally "the two". They are not independent witnesses, the reading being referable for its origin to either the Samaritan or the Septuagint; nor would their testimony prove its existence in the original, where the same idea is expressed, only with less definiteness, as may be gathered from what precedes.

## (4)

Matt. XXI. 13lp.

ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ἡσθῶν.

ποιεῖτε cBL 124. cop Or<sup>2</sup> Ems...ς ἐποιήσατε cDEFGHK MN<sup>5</sup>UVXZ al pm... 1. Or<sup>2</sup>

Jer. VII. 11.

μή σπήλαιον ἡσθῶν ὁ οἶκός μου οὗ ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτῷ ἐκεῖ ἐνώπιον ὑμῶν;

οικος μου several MSS. add ἐγενετο.

Jer. VII. 11.

הַמְעַרְתָּ פְּרָצִים הַבֵּית הַזֶּה אֲשֶׁר נִקְרָא שְׁמִי עָלָיו בְּעֵינֵיכֶם

s) = 168 K.

Gen. II. 24.

ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

For eneken one MS. and many fathers give αὐτῇ | μητέρα add αὐτου plur MSS... | πρὸς τ. γυν. Cot. Ox. MSS. et Ald. Ed.... Alex. MS. et Compl. Ed. τη γυναικι.

Therefore shall a man leave his father and his mother; and shall be \*joined unto his wife: and they twain shall be one flesh.

\* Gr. cemented.

Gen. II. 24.

עַל־כֵּן יַעֲזֹב אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְרִבְּקָ בְּאִשְׁתּוֹ (וְהָיוּ) לְבָשָׂר אֶחָד

t) והיה S. u) משניהם S.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

but ye have made it a den of thieves.

Is not my house, whereon my name is called, a den of robbers in your eyes?

Is this house, which is called by my name, become a den of robbers in your eyes?

The LXX. varies from the Heb. in omitting הַיָּה, unless *εγενετο* be read with several MSS., in rendering הַבַּיִת הַזֶּה "this house" by *ὁ οἶκος μου* "my house", and adding *ἐκεῖ* "there", variations so slight that the Quotation might have been placed in Table C.

But the only part that Matt. has in common is *σπῆλαιον ληστῶν*, the rendering of מַעְרָה פְּרִצִּים "a den of thieves". And *αὐτὸν* from the former clause is seen to refer to *ὁ οἶκος μου* "my house", given in Jer. thus: הַבַּיִת הַזֶּה אֲשֶׁר-נִקְרָא שְׁמִי-עָלָיו "this house, (as to) which my name is called upon it" (or, "this house, upon which my name is called", i. e. which is called by my name). Now, whilst in Jer. the question is asked: "Is this house, which is called by my name, become a den of robbers, in your eyes?" (in the LXX. "Is it not &c."), in Matt. it is answered, when he says: "but ye are making it a den of thieves". The Heb. expression הָיָה בְּעֵינַי פ' "to be in the eyes of any one", i. e. to be in his sight, is a phrase denoting the sense of the verb *videri*, to seem; so that Jer. asks: "Does my house seem a den of robbers?" and Matt. answers: "It has actually become one"—"Ye are making it so". There is thus, then, ultimately no difference, except in the form of expression, between the two passages in Jer. and Matt.

## (5)

Matt. XXII. 37.

Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

τη καρδ. cDKLMSZ etc. ... BEFGHUVI A al plus<sup>50</sup> Clem om τη (Gb<sup>50</sup>) | τη ψυχ. cBD KLMSZ etc. Clem ... EFGHU VII A al<sup>30</sup> fere om τη (Gb<sup>50</sup>) | τη (minusc pauc om) διαν. σου ... 13. 69. 124 al<sup>2</sup> syr aeth add και εν ολη τη ισχυι σου.

Thou shalt love the Lord thy GOD with all thy heart, and with all thy soul, and with all thy mind.

Deut. VI. 5.

καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς δυνάμεώς σου.

διανοίας ... καρδίας in Alex. and many other MSS.; also Ald. et Compl. Edd. ψυχῆς ... ισχυος in some MSS. | σου ... two MSS. add καὶ ἐξ ὅλης τῆς ισχύος σου. another καρδίας | δυνάμεως ... διανοίας in some MSS. Two MSS. add as above καὶ ἐξ ο. τ. ισχ. ο. at the end.

And thou shalt love the Lord thy GOD with all thy mind, and with all thy soul, and with all thy strength.

Deut. VI. 5.

וְאָהַבְתָּ אֶת-יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ

And thou shalt love the LORD thy GOD with all thine heart, and with all thy soul, and with all thy might.

If in the LXX. the reading *καρδίας* be adopted for *διανοίας*, it will then agree with the Heb., and the passage would be placed in Table C.I.r.

Matt. renders מְאֹד "thy might" by *διανοία σου* "thy mind", when



one expects *δυναμει σου*, which causes the placing of it here. Yet there would be a sufficient reconciling of the two, if Dr. Davidson's remark be approved, who says: "It has been thought strange that he translates *דִּינָה* by *διανοία*, and Doepke affirms that it never has such a signification. The Hebrew term, however, signifies *strength*, and in rendering it *διανοία*, the apostle referred it to *strength of mind*." It is true that *דִּינָה* means *might, vehemence*; and as the love here commanded respects not the body—is not a bodily power, but must be spoken of the inner principle, the *might* must belong thereto. This Matt. expresses by *διανοία*, which refers to the *νοῦς*, "the intellect", and means: "turning in one's thoughts and resolving"; "resolution after deliberation", "considerate determination". The word, by which the LXX. renders it, is *δυναμει*, which expresses potency in general, and is used of the body (i. e. vigour), or of the mind (i. e. ability, talent), or of anything else. The LXX. puts *διανοίας* "strength of mind" for *καρδίας* "heart"; but where part of this command is repeated, as in Deut. X. 12; XXX. 6, it reads *ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου*, according to the Heb.

From the relation expressed by the preposition *בְּ* in the Heb., "the heart &c." may be regarded as the instrument used in loving Jehovah, (comp. Is. LVIII. 1; Josh. X. 11). More properly, however, it may denote the relation of being *in* a place, which is its special meaning; and then "the heart &c." will be viewed as the seat of the love. Such is the idea conveyed by *ἐν* in Matt. And, as it is *in* the fountain the water is, and, the fountain being considered as the source, *from* it also it flows, "the heart &c." may be looked upon as the source whence the love proceeds. And such is the form given to the idea by the LXX.

## (6)

Mark X. 7—8.

Ἐνεκεν τούτου καταλείψει  
ἄνθρωπος τὸν πατέρα αὐ-  
τοῦ καὶ τὴν μητέρα, καὶ  
προσκολληθήσεται πρὸς τὴν  
γυναῖκα αὐτοῦ. καὶ ἔσονται  
οἱ δύο εἰς σάρκα μίαν.

7DM\* τ. πατερ. (M\*\* add  
αυτου) κ. τ. μητ. (D εαντον  
M αυτου, h. l. αυτου add et  
vv) | ε Ln in f. add και προς-  
κολλ. πρ. τ. γ. (Ln τη γ. cA  
LA al vv ... C γυναικι) αυ-  
του cACDEFGHKLMSUVXI  
A al fere omn vv fere omn..  
om cB evg 48. go.

For this cause shall a  
man leave his father and  
mother, and cleave to his

Gen. II. 24.

Ἐνεκεν τούτου καταλείψει  
ἄνθρωπος τὸν πατέρα αὐ-  
τοῦ καὶ τὴν μητέρα, καὶ  
προσκολληθήσεται πρὸς τὴν  
γυναῖκα αὐτοῦ, καὶ ἔσονται  
οἱ δύο εἰς σάρκα μίαν.

For *eneken* one MS. and  
many fathers give *αυτι...*  
*μητερα* add *αυτου* plurMSS.  
... | *προς τ. γ.* Cot. Ox.MSS.  
et Ald. Ed. .... Alex. MS. et  
Compl. Ed. *τη γυναικι*.

Therefore shall a man  
leave his father and his  
mother, and shall be

Gen. II. 24.

עַל־כֵּן יַעֲזֹב אִישׁ אֶת־אָבִיו  
וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ  
וְהָיוּ לֶבָשׁ אֶחָד׃

t) מיה S. u) משנה S.

Therefore shall a man  
leave his father and his  
mother, and shall cleave

wife; <sup>8</sup>And they twain shall  
be one flesh.

\*joined unto his wife; and  
they twain shall be one  
flesh.

unto his wife: and they  
shall be one flesh.

\* Gr. cemented.

According to Tischendorf's text of 1849, Mark omits the middle clause: *καὶ προσκολληθήσεται τῇ γυναίκα* (or *πρὸς τὴν γυναῖκα*) *αὐ-*  
*τοῦ* "and shall be attached towards (lit. glued to) his wife", which would transfer the quotation to Table E.III.a.o.2.o.; but we prefer Lachmann's text, which keeps this clause, and which Tisch. has admitted in Ed. 1859.

Like Matt., Mark drops the *αὐτου* after *μητέρα*, though he keeps it after *πατέρα*, and he has followed the LXX. in reading *οἱ δύο* "the two". For additional remarks see Matt. XIX. 5 in this Table.

## (7)

Mark XI. 17lp.

*ὁμοῖς δὲ πεποιήκατε αὐ-*  
*τὸν σπήλαιον ληστῶν.*

*πεποιήκ.* cBLA Or ... L<sup>n</sup>  
*εποιήσατε* CACDEGHKMSU  
VXI<sup>1</sup> al fere omn | AM 1. 33.  
al<sup>15</sup> fere ante *εποιήσ.* pon.  
*αὐτον.*

but ye have made it a  
den of thieves.

Jer. VII. 11.

*μὴ σπήλαιον ληστῶν ὃ*  
*οἶκός μου οὗ ἐκατέκληται τὸ*  
*ὄνομά μου ἐπ' αὐτῷ ἐκεῖ*  
*ἐνώπιον ὁμῶν;*

*οὐκ.* μ. several MSS. add  
*εγενετο.*

Is not my house, where-  
on my name is called, a  
den of robbers, in your  
eyes?

Jer. VII. 11.

*הַמְעֵרָה פְּרָצִים (ה') הָיָה*  
*בֵּית הָהָא אֶשֶׁר-נִקְרָא*  
*שְׁמִי-עָלָיו בְּעֵינֵיכֶם*

s) = 168 K.

Is this house, which is  
called by my name, be-  
come a den of robbers in  
your eyes?

Mark differs from Matt. only in the verb, the former having *πεποιήκατε* "ye have made", (or with *ς* L<sup>n</sup> *εποιήσατε* "ye made"), whilst the latter reads *ποιεῖτε* "ye are making", (or with *ς* *εποιήσατε* "ye made"). See additional remarks on Matt. XXI. 13lp. above.

## (8)

Luke XIX. 46lp.

*ὁμοῖς δὲ αὐτὸν ἐποίησατε*  
*σπήλαιον ληστῶν.*

*αὐτ. ἐποίησ* (L *ποιεῖτε*) ...  
D al aliq Or *εποι.* *αὐτ.*

but ye have made it a  
den of thieves.

Jer. VII. 11.

*μὴ σπήλαιον ληστῶν ὃ*  
*οἶκός μου οὗ ἐκατέκληται τὸ*  
*ὄνομά μου ἐπ' αὐτῷ ἐκεῖ*  
*ἐνώπιον ὁμῶν;*

*οὐκ.* μ. several MSS. add  
*εγενετο.*

Is not my house, where-  
on my name is called, a  
den of robbers, in your  
eyes?

Jer. VII. 11.

*הַמְעֵרָה פְּרָצִים (ה') הָיָה*  
*בֵּית הָהָא אֶשֶׁר-נִקְרָא*  
*שְׁמִי-עָלָיו בְּעֵינֵיכֶם*

s) = 168 K.

Is this house, which is  
called by my name, be-  
come a den of robbers in  
your eyes?

Matt. Mark and Luke differ in the form of the verb, Luke having *ἐποίησατε* "ye made", while Mark has *πεποιήκατε*, "ye have made", (*ς* L<sup>n</sup> however *ἐποίησατε*, as Luke) and Matt. *ποιεῖτε* "ye are making", (*ς*, *εποιήσατε*). See remarks on Matt XXI. 13lp. above.

## (9)

Acts VII. 3.

[καὶ εἶπεν πρὸς αὐτόν]  
Ἔξελθε ἐκ τῆς γῆς σου καὶ  
τῆς συγγενείας σου, καὶ  
δεῦρο εἰς τὴν γῆν ἣν ἂν σοὶ  
δείξω.

εκ... D\* απο (d de) | καὶ τῆς  
cBD\* sah Thph<sup>1</sup>... ε καὶ ἐκ  
τῆς cACD\* EH etc. vv pl (sed  
d syr aeth a [antea de s. ex])  
Thph<sup>2</sup> Ir Aug | συγγ. (CDE  
-νίας) σου... Ε al sl Aug add  
καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς  
σου | τὴν cABCDE al... ε  
(= Gb†) om cH al pl Thph.

[And said unto him,] Get  
thee out of thy country,  
and from thy kindred, and  
come into the land which  
I shall shew thee.

Gen. XII. 1.

[Καὶ εἶπε κύριος τῷ  
Ἀβραμ] Ἔξελθε ἐκ τῆς γῆς  
σου καὶ ἐκ τῆς συγγενείας  
σου καὶ ἐκ τοῦ οἴκου τοῦ  
πατρὸς σου, καὶ δεῦρο εἰς  
τὴν γῆν ἣν ἂν σοὶ δείξω.

καὶ δεῦρο Ox. MS. et Ald.  
et Compl. Edd. . . . Alex. ct  
Cot. MSS. om | Many MSS.  
et Ald. Ed. om τὴν.

[And the Lord said to  
Abram,] Get thee out of  
thy country, and out of thy  
kindred, and out of thy  
father's house; and come  
into the land that I will  
shew thee.

Gen. XII. 1.

[וַיֹּאמֶר יְהוָה אֶל-אַבְרָם]  
לֵךְ-לְךָ מֵאֶרֶץ וּמִבְּרִיתְךָ  
וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ  
אֲשֶׁר אֲרָאךְ:

[Now the LORD had said  
unto Abram,] Get thee out  
of thy country, and from  
thy kindred, and from thy  
father's house, unto a land  
that I will shew thee:

This passage verbally agrees with the LXX. except that it omits the clause καὶ ἐκ τοῦ οἴκου τοῦ πατρὸς σου, which is the translation of וּמִבֵּית אָבִיךָ "and from the house of thy father". Again the Heb. reads לֵךְ-לְךָ מֵאֶרֶץ... אֶל-הָאָרֶץ "Go for thee from thy land... unto the land" &c., which latter the LXX. (and the New Test. follows it) has joined as a clause καὶ δεῦρο κ. τ. λ. "Come out from thy land... and hither (come) into the land &c.", the LXX. merely expressing the idea more fully than the Heb., with which it entirely accords. It may be assigned also to Table E.III.a.2.o.

## (10)

Acts VII. 42—43.

[καθὼς γέγραπται ἐν  
βιβλῇ τῶν προφητῶν] Μὴ  
σφαγία καὶ θυσιάς προσ-  
ητέγκατέ μοι εἴη τεσσαρεσά-  
κοντα ἐν τῇ ἐρήμῳ, οἶκος  
Ἰσραὴλ, <sup>42</sup> καὶ ἀνελάβετε  
τὴν σαγήν τοῦ Μολόχ, καὶ  
τὸ ἄστρον τοῦ θεοῦ Ρεφάν,  
τοὺς τύπους οὓς ἐποιήσατε  
προσκυνεῖν αὐτοῖς; καὶ με-  
τουκιδῶ ὑμᾶς ἐπέκεινα βαβυ-  
λώνος.

42. τεσσαρ. (A et. τεσσ.  
post εφ. . . variant al) ... ε Ln  
τεσσαρ. cf Prol | C in f. add  
λεγει κυριος.

Amos V. 25—27.

<sup>25</sup> μὴ σφαγία καὶ θυσιάς  
προσητέγκατέ μοι, οἶκος  
Ἰσραὴλ, τεσσαρεσίνοντα εἴη  
ἐν τῇ ἐρήμῳ; <sup>26</sup> καὶ ἀνελά-  
βετε τὴν σαγήν τοῦ Μολόχ,  
καὶ τὸ ἄστρον τοῦ θεοῦ  
ὑμῶν Ραφαήλ, τοὺς τύπους  
αὐτῶν οὓς ἐποιήσατε δου-  
λοῖς. <sup>27</sup> καὶ μετουκιδῶ ὑμᾶς  
ἐπέκεινα Λαμασκού.

25. There are many varia-  
tions of order, but no copy  
appears to agree with the N.  
T. Alex. MS. προσην. μοι εν

Amos V. 25—27.

<sup>25</sup> הַנְּשִׁטָּה לִי בְּמִדְבָּר אֲרָבִיעִים  
שָׁנָה בֵּית יִשְׂרָאֵל:  
<sup>26</sup> וְנִשְׂאָתָם אֵת (סִבּוֹת  
(מִלְכָּם וְאֵת מִין) צִלְמֵיהֶם  
(כִּכּוֹב) (אֲלֹהֵיהֶם) אֲשֶׁר  
עֲשִׂיתֶם לָהֶם: <sup>27</sup> וְהִנֵּלְתִּי  
אֶתְכֶם מִהֲלָאָה לְרַמְשֵׁק

r) = 145 K. s) מכות per  
Kibbutz et Cholem 196 a p.  
R. t) מלכ 575 K. 440 a p. R.  
u) צלמם 89. 128. 150. 175 K.

43. θεον CBD-al syr sah  
arm Or Ir Philast . . . ε add  
υμων cACEH al pl vg cop  
syr al Chr al | ρεφαν (Gb<sup>7</sup>)  
c (A al ραιφαν) CE (e ra-  
fam, item aeth) al m (al  
iere<sup>20</sup> Occ ρεφαν) syr utr  
cop sah arr Or ms Cyr Thdrt  
Thph<sup>1</sup> Hier . . . H al ρεφα ε.  
-φφα . . . al Just ραφαν . . . D  
al vg Ir ρεφαν . . . B al ρομφα  
. . . ε ρεφαν c min paucis ut  
vdtr Thdor Chr Thph<sup>2</sup> . .  
diff al.

[<sup>42</sup>as it is written in the  
book of the prophets.] O ye  
house of Israel, have ye  
offered to me slain beasts  
and sacrifices *by the space*  
of forty years in the wil-  
derness? <sup>43</sup>Yea, ye took  
up the tabernacle of Mo-  
loch, and the star of your  
god Remphan, figures  
which ye made<sup>25</sup> to worship  
them; and I will carry  
you away beyond Babylon.

τη ερ. οικ. ιερ. τεσσαρ. ετη,  
λεγει κυριος. Compl. Ed. τεσ.  
ετη προσην. et om εντη ερ.  
26. Ραιφαν . . . ρεφαν XII.  
etc. ρεφαν 95. 185. 239  
ρομφα Compl. Ed. | αυτων  
Alex. et B. MSS. et Ald. Ed.  
al om | εποι. 42 adds προσ-  
κυνην. | εαυτ. Compl. Ed. εν  
αυτοις.  
27. For Δαμασκοῦ 26 reads  
βαβυλωνος.

x) כוכבי 607 K. y) = 355 K.  
כוכב 612 K.

<sup>25</sup>O house of Israel, have  
ye offered to me slain  
*beasts* and sacrifices, forty  
years in the wilderness?  
<sup>26</sup>Yea, ye took up the  
tabernacle of Moloch, and  
the star of your god Rae-  
phan, their figures which  
ye made for them; <sup>27</sup>and  
I will carry you away  
beyond Damascus.

<sup>25</sup>Have ye offered unto  
me sacrifices and offerings  
in the wilderness forty  
years, O house of Israel?  
<sup>26</sup>But ye have borne the\*  
tabernacle of your Moloch  
and Chiun your images,  
the star of your god, which  
ye made to yourselves.  
<sup>27</sup>Therefore will I cause  
you to go into captivity  
beyond Damascus,

\* ¶ Or, Siccuth your king.

Excepting that the first verse has the words in a different order,  
and that, in the next, *υμων* is dropped after *θεου*, and *αυτων* after  
*τυπους*, though ε retains the *υμων*, this Quotation is the same as the  
LXX., until we come to the next last clause, where, for *ους εποησατε*  
*εαυτοις* "which ye made for them", is given *ους εποησατε προσκυνη-*  
*σιν αυτοις* "which ye made to worship them", thereby showing the  
purpose and interpreting the original לְכֶם "for yourselves". Also, at  
the end, for *Δαμασκοῦ* as in the original, is read *βαβυλωνος*.

We shall now see how far it agrees with the Heb. The first  
difference is presented in the middle verse, ver. 26, where the original  
says: "and ye took up (or bore) the tent (or tabernacle) of your king  
(or idol, see Is. VIII. 21) and the burners, your images,—the star of  
your god, which ye made for you." In the New Test., it runs: "and ye  
took up the tent of Moloch, and the star of the god (LXX. your god) Rephan,  
the images (LXX. their images) which ye made to worship them." Here  
מִלְכִּים מַלְאָכִים סִמְלֵי נִסִּים becomes τὴν σκηνὴν τοῦ Μολόχ. Now, as the title  
of "king" is applied to *Jehovah*, since he is king not only of each  
individual, but also and specially so, of the whole nation of Israel,  
so would it be applicable to *idols* in the language of their worshippers.  
And thus, whilst speaking of the idolatry of the Israelites, "the tent  
of your king" will mean: "the tabernacle, which the idolatrous Israelites  
constructed in the desert in honour of some idol, like the tabernacle  
of the covenant in honour of *Jehovah*", (see Ges. Heb. Lex.) and not *Jehovah's*.  
Were מִלְכִּים "your king" pointed מִלְכֶּם (and who can say that

it may not?) it would then be rendered "your Molech", which would account for the occurrence of *Molox* in both the LXX. and Acts. Taking it, however, as it is, the idol, which the idolatrous Israelites called "their king", instead of so calling Jehovah, will, as the LXX. interprets, be Moloch. Now, Molech was an idol of the Ammonites, as we learn from 1 Kings XI. 7, called also מלכּם Milcom (vers. 5 and 33, and 2 Kings XXIII. 13) and מלכּם Malcam, (Jer. XLIX. 1, 3, according to the LXX., which there reads *Μελχολ* as a pr. name and not as an appellative: "their king"). The 5<sup>th</sup> and 7<sup>th</sup> verses of 1 (LXX. 3) Kings XI. appear to be run together in the LXX. Molech in ver. 7 is omitted, and Milcom of ver. 5 is read, which, however, is taken as an appellative and rendered τῷ βασιλεὶ αὐτῶν "their King", and so in ver. 33; but in 2 (LXX. 4) Kings XXIII. 13, where the same word occurs, we find the LXX. reading *Molox*, and in our passage מלכּם "your king" is given as "*Molox*".

In 2 Kings XXIII. 10 we read of a rite observed in the worship of Molech, viz. one's making his son or daughter pass through the fire to Molech (LXX. *Molox*). "Its statue was of brass with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries". See Ges. Heb. Lex. The Rabbins desiring to free their ancestors from the opprobrium of a superstition so atrocious, have feigned that the children were only made pass through fire as a rite of lustration, and the same sentiment is also expressed by the LXX. (2 Kings XVI. 3); but that children, thus offered to Moloch, were really burned, the following passages hardly leave a doubt. Jer. XXXII. 35; XIX. 5; VII. 31; 2 Chron. XXVIII. 3; Ezek. XXIII. 37. That it was not unknown in Moses' time is inferrible from its being prohibited in Lev. XVIII. 21; XX. 2 seq., where the LXX., regarding the name as an appellative, translates it ἄρχοντι "the ruler". See also Ps. CVI. 36—38. "From the language of Jeremiah, (ch. XXXII. 35 comp. with XIX. 5) it would seem to follow, that the idol *Molech* was no other than *Baal*, to whom also in the region of Carthage and Numidia children were immolated". See Ges. Heb. Lex. Again, a passage in Diodorus Siculus (20. 14) mentions that human sacrifices were offered by the Carthaginians—a Phœnician colony—to *κρονος*, i. e. Saturn; and "hence it has been commonly held, that the idol, called in the O. T. *Molech*, was also called *Saturn*, and was indeed the planet Saturn, which the ancients regarded as a *κακοδαίμων* to be appeased by human sacrifices." "It may, at all events, be supposed that *Molech* was an epithet of Baal, in current use among the Ammonites, but not among them only, for, among the Phœnicians, a customary epithet of his was מלך עלם melech 'olam, *king eternal*, and also simply מלך melech, *king*; and by the Tyrians he was also called מלְקֶרֶת malqereth *king of the city*".

Our attention, then, must now be turned to Baal, which was "the name given to a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians." "Of the currency and extent of this worship among the Phenicians and Carthaginians we have one proof among others in the frequency of the name Baal in compound proper names of Phenician men, as אֶתְבַּעַל *Ethbaal*, יִרְבַּעַל *Jerubbaal*; and also of Carthaginians, as הַנִּיבַעַל *Hannibaal*, (grace of Baal) עֲזַרְבַּעַל *Hasdrubaal* (help of Baal) &c. Among the Tyrians the full name of this divinity appears to have been מַלְקֶרֶת בַּעַל זֹר *Malqereth Baal Zor*, *Malqereth*, Lord of Tyre, where again *Malqereth* is for: king of the city. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of *Hercules*, *Hercules Tyrius*, and compared him with Jupiter." "The same god, called in the Aramaean manner *Bel*, was the chief domestic god of the Babylonians, and was worshipped in the celebrated tower of Babylon. Is. XLVI. 1; Jer. L. 2; LI. 44. Greek and Roman writers compare him with Jupiter. Here, however, we are not to understand Jupiter, as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was solely connected with the worship of the stars, it stands for the planet *Jupiter*, *stella Jovis*. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity." Nor did the Hebrews keep themselves free from falling into this idolatry, for they with great pomp worshipped him along with *Astarte*, especially at Samaria. See 2 Kings X. 18—28. We find constantly recurring, in the history of the Israelitish nation, the mention of Baal's images (Judg. II. 11) altars, temple, groves (1 Kings XVI. 32—33) high places (Jer. XIX. 5) priests, prophets and worshippers (2 Kings X. 19). It is Gesenius's opinion that the planet *Jupiter*, *stella Jovis*, as the guardian and giver of good fortune, was the object of this worship; but there are other as able writers, who suppose that, under this name, the sun was worshipped; and indeed he would not deny that *Baal* with certain attributes, such as *Hhammon*, is to be referred to the sun.

Stephen says, at the beginning of the verse, "GOD turned and gave them up to worship the host of heaven", which had been strictly prohibited, as read in Deut. IV. 15. "Take ye therefore good heed unto yourselves,... (ver. 19) lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them." From this, it may be inferred that, after lapsing from the worship of the One True GOD, they would fall into the worship of the heavenly bodies—particularly of the sun and moon: and it is, not without reason, the opinion of some, that *this* was the earliest form of idolatry. In the preceding verses (in Deut.), they are warned against corrupting themselves by making a graven image in the likeness of any thing what-

ever and wherever, i. e. with the intent of worshipping it. And it has been supposed that the elements and powers of nature were the next, added to "the host of heaven", and that they were first worshipped in their palpable and visible manifestations, without symbol, image or temple.

In process of time, however, a new corruption arose, by man's dedicating to each particular deity some living creature, before and through which the deity was worshipped. He did so, because he may have thought that certain animals displayed qualities, which aptly symbolized those attributed to a particular deity, or that the gods had made these living creatures more or less partakers of their divinity and perfections, that they might be instrumental in conveying a knowledge of themselves to men. However it may have been, still such was the case. Nor was that all; for the material figurations of the power and attributes of the deity were in time considered, by the mass of the people at least, as distinct deities, and worshipped not as *symbolical* of a deity, but as *the* deity itself. As there was no halting in their sinking in the dark deep of idolatry, they began to pay divine honours to men, who after death were elevated to the rank of gods. It was not concealed that they had been men, but it was confessed, that they were become gods, and in order that the simple aspect of such a doctrine might not be too evidently revolting, it was alleged that their spirits had passed into, and were become the animating principle of, some heavenly body, whose anterior mythological history became part of that of the deified mortal. And hence the strange discrepancies everywhere met with in mythology. Moreover, as the heavenly body had had its symbol, the deified mortal—its occupant—would not be without his; whereby may be explained the fact that most of the Egyptian gods had two symbolical characters.

As the Hebrews, previous to their wilderness-wanderings, had been residents in Egypt, it might be anticipated that, when they forsook Jehovah's worship, they would resort to and imitate the Egyptian idolatry. It is seen (Exod. XXXII.), that, when Moses did not return to the people so soon as they expected, they constrained Aaron to make for them a golden calf, doubtless as representative of Jehovah, since (ver. 4) "they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt", and Aaron proclaimed "a feast to Jehovah" ver. 5. This is only explainable on the supposition of Egyptian influence, which cannot reasonably be questioned, and stands in connection with, as is very generally agreed, the worship of Apis, or, according to some, of Mnevis of Heliopolis. It is not quite determined whether Apis was merely a living and visible representation of some deity, or was himself one; and probably he was practically the latter, but theoretically the former, being regarded as a symbol of their chief god Osiris—the sun—which was revered

in the homage paid to him. This opinion is the more probable, as the worship of Apis would seem to have been, not confined, like that of most of the animal gods, to a particular part of Egypt, but general throughout the country. In allusion to this event we read in Ps. CVI. 19, "They made a calf in Horeb, and worshipped the molten image. (20) Thus they changed their glory (i. e. the invisible Jehovah, their GOD, in whom they should have gloried, Jer. II. 11) into the similitude of an ox that eateth grass."

We have now to see if there be any other passages in the Pentateuch, which state the celebration of rites similar to those observed in Moloch's worship. It must, however, be recollected that it narrates the history of Israel only so far as it was the people of GOD, it being no longer an object of Sacred History to trace the conduct and proceedings of that rejected generation, doomed to die; to record their expressions of unbelief and their superstitions; and hence, the great chasm, between the second and fortieth years of their march through the desert, follows as a necessary consequence. An account, then, of such rites in detail we could not venture to anticipate, and we should be content, if we met with only some passing notices bearing thereupon. In Lev. XVII. it is commanded that every one who slew an animal for sacrifice should bring it to the tabernacle, that it might be there presented to the Lord; otherwise "that person would be cut off from among his people." To the offerings at the tabernacle are opposed (ver. 5) those "which they offer in the open field"; and what was the peculiarity of those sacrifices offered in the field, we are told in ver. 7 "And they shall no more offer their sacrifices unto Seirim, after whom they have gone a whoring." That Seirim here is to be taken in its usual acceptation—"goats"—is unquestionable; and although there be a contrast between "a goat" and "a god", yet it was removed in the Egyptian religion and in that only; and hence here again we find Egyptian influence. Herodotus II. 46 says "Both the he-goat and Pan are, in the language of Egypt, named Mendes", and almost all the Greeks follow him. His meaning is that the Egyptian god, to whom the Greeks, disregarding the other great differences, thought their Pan, on account of the goat's form and salacity corresponded, was called Mendes, a name given to the goat also; so that, as the god and the animal bore the same name, by whatever name the latter was called, by the same could the former, i. e. if the animal mendes was called goat, the god mendes also might be called goat. Nor was the goat a mere symbol of the god, but rather an appearance—an incarnation—of him, and hence was held sacred, and received divine honours. The service of this goat-god or god-goat was of high antiquity among the Egyptians, for Herodotus II. 46 says: "The Mendesians reckon Pan to be one of the eight deities, and say that these eight deities were prior to the twelve



deities." And again 146: "Among the Egyptians *Pan* is the most ancient of even the eight gods which are reckoned first." The worship extended over all Egypt, though its principal seat was the Mendesian nome or district in Lower Egypt, in the capital of which viz. Thmuis, was erected to Mendes a splendid and renowned temple, the remains of which are still in existence. So, we have here "the king" of Amos. But the agreement will be shown to be more complete, if we can detect a Sabæan element in the representation and worship of Mendes. He was, first of all, a personification of the masculine principle in nature, the active and fructifying power; hence the goat was sacred to him, and females were prostituted in his honour. But, since the sun was regarded as the chief organ of the active fructifying principle in nature, Mendes at the same time became the sun-god, was the sun-god with a peculiar and important reference. As the sun-god, the Egyptian *Pan* appears in a piece of sculpture dedicated to him in Panopolis.

We have already referred to the prohibitory laws given in Lev. XVIII. 21; XX. 2 seq. Now, with regard to Sabæanism, or the worship of the heavenly bodies, if any one were asked which should be called king? the answer would be, the sun; and which queen? the moon. To sum up the whole on this part. We have seen that the מלך "your king" was interpreted by the LXX. and Acts to be Moloch, which, worshipped chiefly by the Ammonites, appears to be no other than Baal of Phenician and Babylonish idolatry, and probably a representation of the sun. Again, by examining the Pentateuch itself, we read the warning given to the Israelites about falling into idolatry by worshipping either the heavenly bodies or images of any objects whatever, as symbols of the attributes of Deity, whereby they would be led to pantheism. Also, the calf and goat worships were detailed, showing the influence which their dwelling in Egypt had exerted on them, and the connection in which these stood to the same worships in Egypt, whereby divine honours were paid to Osiris or the sun. By bearing Sabæanism in mind, too, we saw that "your king" meant something more than merely "an idol", and that the sun would be thereby designated. Thus, then, by going in different directions, we have arrived at the same conclusion, and I would only add, that Baal—the sun—of the Babylonians was regarded by the Greeks as their Jupiter—the planet—probably because each was the chief god of his worshippers. The first clause: "ye bore the tent of your king" will therefore allude to the tent of the sun, the king of heaven, which they substituted for their true king Jehovah.

It is said: "By Chiun is *certainly* to be understood the planet Saturn, to whom the ancient Arabians presented offerings on the seventh day, and who also appears in the Sabæan religion as an awful power. The worship of Saturn appears to have spread univers-

ally among the Israelites; the words imply that no offerings were presented to Jehovah, but that the worship of Saturn had the ascendancy; that this fact is mentioned as a well-known circumstance; that the tradition respecting it must have run parallel with the Mosaic legend of the Pentateuch, which exactly contradicts it, and indeed spread much wider than that. Amos extends the worship of Saturn over the whole period of their march through the wilderness; the Israelites took Saturn with them as their king in the wilderness, which contradicts the accounts in the Pentateuch of the patriarchs and their pure knowledge of Jehovah."

After reading such a statement one has a right to demand the grounds on which it is made, or why Chiun is to be regarded as a proper name, and a designation of Saturn, since that evidently lies at the root of the whole matter. The proofs are as follow: 1. An appeal is made to the Sept., which translates Chiun by *Παυσαρ*, *Πησαρ* or *Πεψαρ*, and the latter being, as is alleged, a name of Saturn, must prove that the Alexandrians had a tradition according to which the former *כִּיּוֹן* designated the same object. This proof is most easily set aside if with some we assert that *Παυσαρ* does not correspond to *כִּיּוֹן*, but was a gloss of the interpreters, which was afterward interpolated. But "the supposition" (it has been characterized) "is as groundless as any can be. It assumes that the Seventy always numbered the words of the Hebrew text, and treated them in the manner of Aquila. How came they to think of adding *Παυσαρ*, *de suo*, without any further occasion?" Seeing that in Acts the language of the LXX. is adopted after this supposed interpolation, I should reckon it a depreciation of, nay more, a covert insinuation against, inspiration, were I to use this reply. Fully admitting, therefore, that Rhaiphan corresponds to Chiun, it is seen that the proof depends on Rhaiphan's being a name of Saturn, and if this is not proved, it follows that Saturn is not intended by Chiun. "The older critics appeal, with great confidence, to a Coptic catalogue of the Planets published by Kircher, in which Rhaiphan appears as a name of Saturn; but Vitranga thought that it was not of much account, and Jablonsky in his Essay *Rhemphah Aegyptiorum Deus*, has exposed so completely what sort of thing this *Planetarum Aegyptiorum Catalogus* is, that it is hardly conceivable how J. D. Michaelis could venture to contradict him, and repeat the old assertion that Rhaiphan was a name of Saturn among the Copts, independently of the passage in Amos. Jablonsky, indeed, endeavours to give new supports to a view which he had deprived of its *only* support. But however skillfully he conceals the want of special proofs for maintaining that Rhemphah was an original Egyptian name of a deity, it is clear that all is founded on etymologies which amount to nothing." The more recent lexicographers of the Coptic tongue have been able to find

2. An appeal is made with great confidence to the Arabic, in which it is said **کیوان** *kīvān* is a name of Saturn. Gesenius says "The Syriac translator gives a different explanation (from his which we shall soon notice) translating **כִּיּוֹן עֲלֵמִיכּוּם** by **كَيُونُ عِلْمِكُمْ** *kevon tsalmkūn*, *Saturn your idol*, pronouncing the Heb. **כִּיּוֹן** prob. as **כִּיּוֹן**

3. As a third resource, an appeal is made to the Zabians. Now, according to Norberg, Chiun denotes among that people, *Saturnus septemstellaris*. "But" again says Hengstenberg, "if we examine the only place, in which this word occurs, it appears that it can as little be a pledge of Chiun's being the original oriental denomination of Saturn, as the Coptic catalogue for the originality of the Egyptian Rhemphan. The passage proves nothing more than that the Zabians considered Chiun here as a proper name. But if this is thought to prove anything, then must קִיּוֹן in Amos be also made a proper name, since the Chaldee Paraphrast, Kimchi, Sal. B. Melech, and other Jewish expositors have taken it for the proper name of an idol."

Having thus, I hope, shown what Chiun is not, viz., Saturn; and as, to give a negative interpretation, by depriving another opinion of its support, and substituting no other in its stead, would be of little advantage, it is but one's duty in turn to determine what it really is. It is long ago since Ch. B. Michaelis, remarking on the interpretation of Chiun as Saturn, said: "Repugnat sequens tsalmechem, cui cum praecedente singulari chiun haud convenit. Unde colligimus 1. Appellativum esse. 2. Constructum. Videlicet eodem modo se habet ut tsalmechem ac siccuth et cocab." "This reason is no doubt decisive" adds Hengstenberg, who states his own opinion as follows: "Let it be admitted that Chiun is an appellative, 1. because the connection requires it; and 2. because to assert that it is a proper name is a violation of all sound philology, then a question arises

about its meaning. We are led to the meaning *foundation, framework* by comparing it with כִּיּוֹן which is found in this sense in Exod. XXX. 18. 28; XXXI. 9; Lev. VIII. 11; and also with כִּיּוֹן. This meaning is quite suited to the connection. In the former clause we read: "ye bore the tent of your king". Every one may perceive how well the expression "the stand of your images" corresponds to "the tent of your king". Taking his reasons in the reverse order, I too fully admit that Chiun is an appellative, but cannot assign the same meaning to it. Regarding "the stand of your images" as repeating the same thing as "the tent of your king", it would no doubt do very well; but I imagine that another accessory idea is furnished, that something more is added, that it is said they "bore the tent of their king" and something more. Now Hengstenberg's interpretation does not, so far as I can see, imply that; and it is to determine what is this something additional that we now proceed.

By recurring to Michaelis' statement: "eodem modo se habet ut tsalmechem ac siccuth et cocab", i. e. that Chiun stands in the same relation to tsalmechem as siccuth does to malqechem and cocab to elohechem, we might suppose ourselves greatly aided. In the two latter cases the relation expressed is one of property or possession, or the one substantive stands to the other connected with it in the relation of property to its possessor, and such would we find it to be, according to Michaelis, in the former. But as I do not find such a relation expressed in the language of the Acts, which is copied from the LXX., I am withheld from assenting to its existence. Hengstenberg would appear to have got very easily over this, (if he ever thought of it), for he says of the seventy what must be applicable to their copyist, "Since they took Chiun as a proper name, they could not tell what to do with tsalmechem. Without hesitation they separated or joined the words at pleasure, as is commonly done in a dilemma, without any pretence of making a various reading. They translated as if it stood thus in the original בְּיוֹכָב כִּיּוֹן אֱלֹהֵיכֶם. It would appear that "the star of your god" is to be regarded as explanatory of the preceding word "Chiun", since it runs thus in the New Test. τὴν σκηνὴν τοῦ Μολοχ καὶ τὸ ἄστρον τοῦ Θεοῦ "the tent of Moloch, and the star of (your) god". I think also that "your king" and "your god" are used of the same idol, for Acts reads as if it were "the tent and the star of Moloch, your god", thus making Rhaiphan be either another name for Moloch, or not the name of any idol at all. It is already admitted that Rhaiphan corresponds to Chiun, so that, as all support has already been taken away from the opinion that Chiun is the name of a god, it is inferrible that its correspondent Rhaiphan cannot be a god's name. Again, since "the star of your god" is explanatory of Chiun, it follows that it is so of Rhaiphan also, which receives support from the conclusion just now reached;

and hence there has been only a transposition of parts. From the position, however, in which Rhaiphan stands in the sentence, it is generally taken as a proper name, as that of the "your god"; yet its being so mistaken does not make it a proper name. In the Hebrew, the words "the star of your god", occurring after "your images", show its form, so that by "the star of your god" must be meant the image made in likeness of the star, over which they deemed the god of their idolatry to preside: and hence "ye bore the star of your god Rhemphan" signifies "ye bore the image which ye called Rhemphan, and which was made in likeness of the star of your god." Thus one is led to infer that Chiun was the name of the image, and so the Vulg. has it, *imaginem idolorum vestrorum*. Keeping this conclusion in view, we must now look out for its etymology. The one who appears to me to have come nearest the true etymological meaning is Gesenius who writes "כִּיּוֹן *ḥayōn* λέγεται. prob. a statue, image, from ר. כִּי Pi. כִּי, after the form רִבּוֹן, פִּגְלִי etc. So the prophet says of the Israelites in the desert, Amos 5, 26 "Ye bore the tabernacle of your king (idol), and the statue (or statues, Heb. Gram. § 106. 3) of your idols, the star of your god, which ye made to yourselves; so Vulg. *imaginem idolorum vestrorum*; comp. Acts VII. 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped is not given; and it can only be inferred from the mention of a star, that some planet is to be understood, which Jerome conjectures to have been Lucifer or Venus." When צֶלֶם is used with reference to idol-worship, it means the *shadow, likeness, image* of the god, whom they through it worship, and not the god himself who is thereby shadowed forth. See 2 Kings XI. 18; Ezek. VII. 20. Gesenius makes כִּיּוֹן also mean, *image, statue*, so that the expression is the same as "the image of your images", which he has changed into "the statue (or statues) of your idols", thus diverting the last word from its correct meaning, in order to furnish some attachable idea of the former. It is granted that the meaning given to the words may be the only one which the vowels well admit, but were we to adopt it, a different turn would be given to the interpretation, as may be afterwards inferred. Gesenius writes of the Syriac translator's "pronouncing the Heb. כִּיּוֹן prob. as כִּיּוֹן, and regarding it as i. q. Syr. ܕܝܐܢ. Arab. كَيَوَانٌ." And we know that the LXX. translators, although changing כ into ר, wrote it *Ρηφαν, Ραλφαν*. And hence the question arises: Is the word pointed with its proper vowels? It may be worth noticing, at the outset, that it is pointed the same as ܕܝܐܢ; and if, when the punctuation was adopted, the true pronunciation was lost, no wonder that, for euphony's sake, it was thus pointed. At all events, the different reading in the LXX. and Syr. excites doubts on this head, and we shall now see to what purpose they may be turned.

It is but a frigid idea to attach to the expression "statue of likeness" — "pillar of images". I suspect that "the star of your god" is not added superfluously, but is calculated to show that Chiun is somehow connected with and descriptive of the object of worship, which we found to be probably the sun. From the verb חָמַם *to be warm*, we have חֲמָה f. 1. *heat*, of the sun Ps. XIX. 7; 2. Poet. for the sun itself. Cant. VI. 10. And then חָמָן, only in the pl. חֲמָנִים *images, idols* of some kind for idolatrous worship. Lev. XXVI. 30; 2 Chron. XXXIV. 4, 7. in which passage it is found joined with statues of Astarte, and from ver. 4 it appears further that the חֲמָנִים stood upon the altars of Baal. "Arabs Erpen. and Kimchi" says Gesenius "long ago explained the word by *suns, images of the sun*; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to בעל חמן (בעל חמן) i. e. to Baal the solar, Baal the sun." So חֲמָן (see Ges. Heb. Gr. § 8. 5. 1.) or חֲמָן = חֲמָן formed (§ 83. 15) from חָמָה f. חָמָה m. derived (§ 84. V. 11) from חָמָה written חָמָה. We shall now search after the meaning

of חָמָה. There is found in the Syr. حَمَى Arab. كَوَى signifying to *burn in, to brand*, with which may be compared the Gr. καίω (καίω) to *consume with fire*, so that the meaning to *burn* may be assigned to it; and hence its derivatives חָמָה, a *burning, a brand*, i. e. a part of the body burnt, Exod. XXI. 25; חָמָה burnt spot on the body, Lev. XIII. 24. 25. 28. Also the present one חָמָן which will mean the *burner, scorcher*. This meaning does not appear to be an inappropriate one, when it is considered as the name of an image, whether it be of the sun, the manifest fountain of both heat and light, and which could in southern climes be called "the burner", just as we have seen him called "the warmer"; or even of Molech, that is, Baal the sun, as descriptive of the rites observed in the celebration of his orgies, of his burning the children that were offered alive to him.

Its construction will be the next thing to be attended to. Michaelis, we have already seen, says that it is of the construct state, in which case it can only be taken as placed partitively in regard to "your images", meaning "ye bore the burner, (one) of your images". This form of construction is found in our own language, nor is it unusual in the Latin. It states that the thing spoken of, being included in the number of similar things, is *taken out from among them* and presented separately, yet so as to show that it stands connected with them, and forms *part of the whole*. Thus Is. XXII. 7 "the choice of thy valleys", i. e. thy choicest (most beautiful) valleys. Gen. IX. 25 "a servant of servants", i. e. "a lowest servant". The same view can be taken of the Quotation, which reads: "and (ye bore) the star of your god, Rhemphan (or the burner) as regards the images which etc." where attention is first directed to the images in general, and then fixed upon a particular one, the burner. But it is evident from the

analysis that this idea of relation may be expressed in another form, and hence we find Cicero saying "Acerrimus ex omnibus nostris sensibus est sensus videndi." The Heb. here uses the prep.  $\text{בְּ}$ . See Ges. Heb. Gr. § 151. 3. C. Ovid gives an example of both in "E quis Phaethusa sororum maxima." Met. Lib. II. Fab. II. l. 22. 23. It cannot be taken as expressive of the relation subsisting between it and the images, which implies that it belongs to each of them, is applicable to, and may be said of, each of them, unless they be considered in apposition, which is another, but the only other, mode of construction it may be brought under. Although the same meaning is not assigned by all interpreters to  $\text{בְּ}$ , yet, whatever explanation may be given of "your images", and one must be given, it will be found not much, if at all, different from any other. Hengstenberg renders by: "the carriage of your images, the star of your god which, &c." where "the star of your god" must refer to "your images" and not to "the carriage". On the other hand I have given: "the burner, (one) of your images, (or the burner, your images) the star of your god which &c." where it refers to "the burner", which is viewed either as one of, or the same as, "your images." If the former view be adopted, nothing more need be stated than that it intimates their having a number of deities, but regarding the sun, their king, as principal, whom they expressly worshipped; and, if the latter, we may find an analogy for it in the worship of the golden calf, where it is read Exod. XXXII. 4. "These be thy gods, O Israel &c."

The LXX., instead of translating the word  $\text{בְּ}$ , merely transferred it, and, in so doing, wrote it, by changing  $\text{ב}$  into  $\text{ג}$  from a mere oversight, as Vitranga says,  $\text{Πηγῶν}$  or  $\text{Παγῶν}$ , which by the further corruption of transcribers, (thus  $\alpha\iota$ ,  $\sigma\upsilon$ ,  $\sigma\upsilon$ ,  $\sigma\upsilon$ ) became  $\text{Πεμφαν}$  or  $\text{Πεμφᾶ}$ . This, however, it is to be remembered, is not the only instance of the interchange of  $\text{ב}$  and  $\text{ג}$  and the like, in the LXX. But it may be asked, Why did not Luke correct it? The LXX. had long been used in the synagogue; they might know that  $\text{Παγῶν}$  was for  $\text{בְּ}$ ; knowing that, they let it remain unchanged, as no clearer idea of the image would be gained by changing it; and Luke quoting from the LXX. as is evident, needed not to deviate therefrom. He has, however, added the purpose for which "they made them for themselves", viz.  $\text{προσκυνεῖν αὐτοῖς}$  "to worship them", and changed "Damascus" into "Babylon", inasmuch as the prophet only points out "the place far beyond which", whereas in Acts is marked "that to which", they were to be removed.

I cannot close my remarks on this passage without stating that the deductions from it against the Mosaic origin of the Pentateuch are totally unwarrantable. In the first place, they have originated in an incorrect view of its connexion with the context. Secondly, they have been supported by an inaccurate interpretation of the

passage itself. And lastly, they have been aided by a prejudice against the Mosaic origin, which is clearly the cause of the whole. Keeping these three things in view, the statement will be easily repelled. The Israelites were not allowed to enter Canaan, till the end of their sentence to wander forty years in the wilderness. Now, by whom were they so sentenced? Who so punished them? Jehovah, says the Pentateuch. Wherefore did Jehovah do so? Because of their want of faith in Him, replies the same record. But Jehovah was not then their GOD, assert the Rationalists, for "they took Saturn as their king in the wilderness", and "his worship extends over the whole period of the march". So, then, they regarded Saturn as their god! for which Jehovah punished them. But here comes a question. How could Jehovah punish them, when, because they worshipped Saturn, they must have had him as a protector? This can be answered only by saying that Saturn was not able to cope with Jehovah; that his faithful worshippers were prohibited from entering the Promised Land by a more powerful GOD, whose authority they disowned. Now, to any reflecting individual they must appear to have been an infatuated race, for, why did they not at once throw off allegiance to the weaker god, and proclaim themselves the subjects of a superior king? And would not their wanderings have then ceased? But, after all, seeing that they *commenced* the march with Saturn at their head, and that it was sometime after that, when Jehovah threatened to punish them, as the Pentateuch says, for not believing in Him, the question recurs: Why were they so punished? Surely not from want of faith in Jehovah, for they from the outset had it not. And why was it not rather pronounced at the beginning? Thus it turns out that it did not probably proceed from Jehovah! Who then uttered it? Surely not Saturn, whom the Rationalists believe they served so well. Yet, if he did, it could not be but for serving him too well. But what a contradiction that would be. And next, a suspicion arises whether it was ever given forth at all. The Pentateuch, no doubt, says so. But Amos contradicts the statement. He says, indeed, that they were in the wilderness forty years; but, if they did not wander there as a punishment, it must have been to reward them. We are thus to look upon it as a reward conferred by Saturn for their faithful services. Well, consider their condition. They had lately left Egypt, and were journeying onward to the land of Promise, to which they were not to go at once. No, no, they had forty years of enjoyment! to spend before they entered it. They were to wander in a barren desert, in a waste, howling wilderness, for many a day, before their foot would be planted in the land flowing with milk and honey. Oft, oft, do we hear the sound breaking forth: "Would we were back in Egypt!" or, "Hast thou brought forth this people, that they might die in this wilderness?" or again, "We will go in and possess the land." Strange sounds these from those



at a period of enjoyment. "Punishment presupposes the antecedent communication of truth and knowledge. Exclusion from the Holy Land, the possession of which would have been insured by fidelity, presupposes the apostacy of the people from the true GOD. Therefore, the worship of the true GOD appears as the *prius*, and idolatry as the *posterius*. The exclusion from the Promised Land that followed, on account of the apostacy, implies that, at the beginning of the forty years, the people were devoted to the service of Jehovah. But the prophet could now readily speak of forty years, since the *germ* of the apostacy already existed in the great mass, while they outwardly maintained fidelity to the GOD of Israel."

## (11)

Acts XIII. 41.

Hab. I. 5.

Hab. I. 5.

[τὸ εἰρημένον ἐν τοῖς προφήταις] <sup>41</sup> Ἰδετε, οἱ καταφρονεῖται, καὶ θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε ἂν τις ἐκδιηγῇται ὑμῖν.

καὶ θαυμάσατε... E al m Bed<sup>57</sup> sl add καὶ (omE Bed<sup>57</sup>) επιβλεψατε, eadem praem I al<sup>7</sup> syr<sup>P</sup> Chr (sed<sup>1</sup> εμβλ.) Thph<sup>2</sup> | εργαζ, εργ cABD al vg (et am fu al) sah arm ...ς εργ. (Thph<sup>2</sup> ante εργον pon.) εργ. cCEGI al pler vv m pp | εργον sec cABCI al pm vg cop sah ... Gb<sup>0</sup> cDEG al fere<sup>40</sup> | ὃ (Gb<sup>0</sup>) cABCDEGI al<sup>50</sup> Chr Thph ...ς (= Sz) ὃ c 1 al mu | AG al ἐκδιηγείται D\* al -γίνεται.

[which is spoken of in the prophets:] Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

<sup>41</sup> Ἰδετε οἱ καταφρονεῖται, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια καὶ ἀφανίσθητε· διότι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν ὃ οὐ μὴ πιστεύσητε ἂν τις ἐκδιηγῇται.

Θαυμάσατε... Compl. Ed. ἰδετε Barb. MS. θαυμ. καὶ ἰδ. | ἐκδιηγ. Alex. Barb et al MSS. add υμιν.

Behold, ye despisers, and look, and wonder \*marvellously, and †perish: for I work a work in your days, which ye shall by no means believe, though one declare it unto you.

\* Gr. wonderful things.  
† Or, vanish.

ראו (פ) בְּנֵי אֱדֹמִים וְהַכְּנִיעִי  
(ה) וְהַכְּנִיעִי (תְּפַחֲמוּ כִי-  
פַעַל (פ) עַל (בְּנֵי אֱדֹמִים) (כ)  
תִּפְחֲמוּ כִי- (יִסְפָּר

p) ב = 93. 150. 227. 309;  
206 ex c. K. בְּנֵי 545 a p. R.  
q) י = 30 K. וְהַכְּנִיעִי 96 K.  
r) מ' 30 K. s) = 89 K.  
t) bis 17 K. u) וְיֵא 89. 150.  
198. 224 marg K. x) † sah  
226 K.

Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you.

This Quotation agrees so closely with the Sept., as to favour the opinion that it was used in making it. They differ thus only. The New Test. omits καὶ ἐπιβλεψατε and θαυμάσια, for διότι reads ὅτι, transposes ἐγὼ εργαζ. according to our text, prefixes εργον to ὃ, and ends with ὑμῖν. For בְּנֵי אֱדֹמִים "among the heathen", the Sept. seems to have read בְּנֵי אֱדֹמִים "despising ones" = ye despisers, which is followed in the Acts. וְהַכְּנִיעִי וְהַכְּנִיעִי וְהַכְּנִיעִי "and look at, and astonish yourselves,

be struck with fear" is rendered in Acts by καὶ θαυμάσατε καὶ ἀφανισθῆτε "and view with wonder, and be made disappear" (or vanish away). Yet, it will be found that they are alike, since "look at and astonish yourselves" is the same as "view with astonishment", and when one is "struck with fear"—is in consternation, the expedient had recourse to is to take himself off, to withdraw; so that, looking to the result, it may be said, as in Acts, "vanish away."

The last clause ends thus in the Hebrew לֹא תִאֱמְנוּ כִּי יִסְרָאֵל "ye shall not believe that it is related." Now, this may convey two meanings, either, that they would not believe they were hearing it,—would be so filled with amazement as not to trust their own ears, (comp. Exod. IV. 5, Job IX. 16 for a similar use of כִּי), or that they would not believe it, at what time (i. e. when) it is related. This use of כִּי as a particle of time is not infrequent, (see Gen. IV. 12; Is. XLIII. 2), and sometimes it approaches near to a conditional power, as in Eng. *when* for *if*; so 2 Kings IV. 29 "when thou meetest, i. e. if thou meet, any man, salute him not", where the Sept. has εἰ. See also Gen. XLVI. 33. It would appear, however, always to include the idea of time along with that of supposition, and to be synonymous in these cases with our word: whenever,—when if ever, or at what time supposing that at some time. The latter meaning of the final clause has been adopted in Acts, כִּי being rendered by εἰ; and, to give emphasis to the expression, ἔργον and ὕμνον have been added, making it thus: "a work, which ye would not believe, if (nearly, although) any one should recount (it) to you."

As noted above, there is a material deviation from the Hebrew text, in בְּנוֹת, which properly means "among the heathen", being apparently rendered by οἱ καταφρονῶνται "ye despisers". "Hence Capellus conjectured that the Greek translator found either בְּנוֹתִים or בְּנוֹתִים in his Hebrew copy. It is highly probable", continues Dr. Davidson, "that the former word stood in the Hebrew, because the same Greek translator has given καταφρονούντας as the rendering of בְּנוֹתִים in the 13<sup>th</sup> verse of this same 1<sup>st</sup> chap. of Hab., and καταφρονήτης as that of בְּנוֹת in chap. II. verse 5. The same word is found so translated in Prov. XIII. 15 also. Comp. Zeph. III. 4 and Hos. VI. 7." It is not difficult to trace how such a change may have taken place. בְּנוֹתִים may have been written shortly בְּנוֹתִים, and then came בְּנוֹתִים, the נ being exchanged for ו, when the text was unpunctuated. Dr. Davidson, however, does not think that בְּנוֹתִים is the genuine reading. See *Introd.* to O. T. p. 142.

(12)

Rom. II. 24.

τὸ γὰρ ὄνομα τοῦ θεοῦ δι'  
ὑμῶς βλασφημεῖται ἐν τοῖς  
ἔθνεσιν, [καθὼς γέγραπται.]

For the name of GOD

Is. LII. 5.

Δι' ὑμῶς διὰ παντὸς τὸ  
ὄνομα μου βλασφημεῖται  
ἐν τοῖς ἔθνεσιν.

Through you my name

Is. LII. 5.

וְתִמְדַּךְ בְּלִיָּהִים שְׁמִי  
מִנְאֵן

and my name continu-

is blasphemed among the Gentiles through you, [as it is written].

is blasphemed among the Gentiles continually.

ally every day is blasphemed.

The original passage, from which this Quotation is made, reads thus: "Continually, all the day (i. e. either, every day, or at all times) my name is despised", pp. exposed to contempt. The Sept. renders it: "through you is my name continually blasphemed among the heathen", thus omitting כָּל־הַיּוֹם "all the day", since it may be regarded as merely synonymous with תָּמִיד "continually"; but adding δι' ὑμῶν "through you" and ἐν τοῖς ἔθνεσι, "among the heathen", in which it is followed by the apostle, who writes: "the name of GOD is through you blasphemed among the heathen", where it is seen that he omits all mention of time, and, as Isaiah represents it as spoken *by* GOD, who says "my name" שְׁמִי, but Paul, as *of* GOD, so he changes it into τὸ ὄνομα τοῦ Θεοῦ "the name of GOD".

Owing to the close resemblance between the New Test. and the Sept., it is inferrible that the latter was used in quoting; but seeing they differ so much from the Heb., a question arises as to the accuracy of the idea presented by them. Now, by turning to Ezek. XXXVI. 20—23, we find the same idea fully expressed in each of the verses, more especially in the 22<sup>d</sup> and 23<sup>d</sup> where we read: "for mine holy name which ye have profaned among the heathen"; also, "my great name, which was profaned among the heathen, which ye profaned in their midst." Undoubtedly these passages convey the same idea, and, although we should not say that the apostle had not them in view, yet, from the difference between his language and that of the Sept. here, it seems preferable to refer the Quotation to Isaiah.

## (13)

Rom. XI. 4.

3 Kings XIX. 18.

1 Kings XIX. 18.

[τί λέγει αὐτῷ ὁ χρηματισμός;] Κατέλιπον ἐναντῷ ἐπιτακισχιλῶν ἀνδρας, οὕτως οὐκ ἐκαμψαν γόνυ τῇ βιάλ.

κατελιπον cBDE etc. . . . ACFGL etc. κατελειπον | τη .. F το G τω.

[What saith the answer of GOD unto him?] I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

καὶ καταλείψεις ἐν Ἰσραὴλ ἑπτὰ χιλιάδας ἀνδρῶν, πάντα γόνυ αὐτῷ οὐκ ἐκαμψαν γόνυ τῷ βιάλ.

κατελιπον One MS. καταλειπω εἰς Compl. Ed. | ἐκαμψαν in Ald. et Compl. Edd. et alii MSS. | γόνυ Alex. MS. om. | τη in Ald. et Compl. Edd. et mu. MSS.

And thou shalt leave in Israel seven thousand men, all the knees which have not bowed a knee unto Baal.

וְהִשְׁאֲרִיתִי (בְּיִשְׂרָאֵל) שְׁבַע־אֲלָפִים כָּל־הַכְּרָכִים אֲשֶׁר (לֹא־כָרְעוּ לְבַעַל

c) 149 K. d) כִּה' = 70 K. ה' 109 K.

Yet \*I have left me seven thousand in Israel, all the knees which have not bowed unto Baal,

\* ¶ Or, I will leave.

On comparing this Quotation with the original, a few slight differences are noticeable. For the Heb. וְהִשְׁאֲרִיתִי "I have made be left

or remain", whence it is inferrible that GOD alone was the cause of there being some individuals at least, who were not carried away by the tide of general corruption, the apostle gives simply: *κατελιπον* "I have left down", meaning I have let remain just as they are. But, in order to convey the true idea more certainly, he has added *ἐμαυτῷ* "for myself", so that it altogether states that He had not made them change, and that they had not been induced to do so, tacitly implying, however, that if they had been so inclined, GOD would have prevented them, and also, that they were steadfast adherents, faithful worshippers of GOD. The two ideas are thus seen to harmonize. The Sept. reads *καταλείψεις* "thou shalt leave down."

Paul omits to quote *בְּיִשְׂרָאֵל* *עַל* *יִשְׂרָאֵל* "in Israel", which follows next. The Heb. then reads: *שִׁבְעַת אֲלָפִים* "a seven of thousands" *כָּל* *הַכְּרָעִים* *אֲשֶׁר* *לֹא־כָרְעוּ* *לְבַעַל* "all the pairs-of-knees, which have not bent to Baal". The expression "pair of knees" seems to be used to denote "an individual", so that "all the pairs of knees which" would mean "all the individuals who". Comparing this with what Paul writes we find that he only omits the "all"; and since he had substituted *ἄνδρας* "men" for "pairs of knees", he, in order to keep up the expression for the form of worship, adds *γονυ* "knee", to the bending of which the verb *כָּרַע* of the original specially refers; so that it may be said to be implied therein. By the "all" of the Heb. it would seem to be stated that there were *not more* than, whilst, by its omission, Paul would leave it to be inferred that there were *at least*, seven thousand.

The original could also be translated: "all the pairs-of-knees which they have not bent to Baal", and thus would be opened up another mode of harmonizing; yet the one given appears to be the preferable.

## (14)

## 2 Cor. XIII. 1.

*ἐπὶ στόματος δύο μαρ-  
τύρων καὶ τριῶν σταθήσε-  
ται πᾶν ῥῆμα.*

## Deut. XIX. 15.

*ἐπὶ στόματος δύο μαρ-  
τύρων καὶ ἐπὶ στόματος  
τριῶν μαρτύρων στήσεται  
πᾶν ῥῆμα.*

*σταθήσεται* in Alex. Ox.  
et m. al. MSS. also Ald.  
et Compl. Edd.

## Deut. XIX. 15.

*עַל־פִּי (שְׁנֵי עֵדִים אֵין)  
(עַל־פִּי שְׁלֹשָׁה עֵדִים יָקָם)  
דָּבָר*

h) שנים 18.69.109.111.129.  
152. 153; 1. 4. 107 a p. K.  
i) = על-פי 16. 69. 109K. 872,  
529, 656 a p. R.

In the mouth of two or  
three witnesses shall every  
word be established.

At the mouth of two  
witnesses, and at the mouth  
of three witnesses, shall  
every word be established.

At the mouth of two  
witnesses, or at the mouth  
of three witnesses, shall  
the matter be established.

Paul follows the Sept. in reading *πᾶν ῥῆμα* "every word", as the rendering of the Hebrew *דָּבָר* "matter", where *πᾶν* is additional; and renders אֵין "or" by *καὶ* "and", as is done in the Sept. But he leaves out *ἐπὶ στόματος* and *μαρτύρων* which the Sept. has after the original, though these words are easily supplied from the beginning of the

verse. Also for *στήσεται* "shall stablish itself" he has *σταθήσεται* "shall be established", the rendering of יָקִי "shall stand", i. e. stand good or be valid.

This Quotation might have been set down, like John VIII. 17, in Table C.I.r.o.

## (15)

Gal. III. 13.

[*οὐ γέγραπται*] *Επικα-  
τάρατος πᾶς ὁ κρεμάμενος  
ἐπὶ ξύλου,*

Deut. XXI. 23.

*οἱ πεκατηραμένοι ὑπὸ  
θεοῦ πᾶς κρεμάμενος ἐπὶ  
ξύλου.*

*κατηρ.* in several MSS. |  
*πας ὁ κρεμ.* in XI. et aliq  
MSS.

Deut. XXI. 23.

*כִּי־קָלַלְתָּ (אֱלֹהִים) תָּלִי*

p) = 611 K.

[for it is written,] Cursed  
is every one that hangeth  
on a tree:

for every one that is  
hanged upon a tree *is ac-  
cursed of GOD.*

for he that is hanged  
*is \*accursed of GOD.*

\*¶ Heb. the curse of GOD.

The Heb. of this Quotation means: "the curse of GOD (i. e. the concrete being expressed abstractly, the accursed of GOD) *is* a hanged one" = every hanged person. The Sept. unfolds the idea of hanging in the words *κρεμάμενος ἐπὶ ξύλου* "hanged upon a tree", (which is found in ver. 22 at end *γὰρ ἐλπίς καὶ κρεμάσῃτε αὐτὸν ἐπὶ ξύλου* "and thou (Sept. ye) hang him upon a tree (or stake)", in which Pauls follows it, though he omits *ὑπὸ θεοῦ* "of GOD" — the source whence the curse is issued, and uses the intensive adjective-form for the participle passive, — denoting the effect of the suspension — the being accursed.

## (16)

Eph. V. 31.

*ἀντὶ τούτου καταλείψει  
ἄνθρωπος πατέρα καὶ μη-  
τέρα καὶ προσκολληθήσεται  
πρὸς τὴν γυναῖκα αὐτοῦ,  
καὶ ἔσονται οἱ δύο εἰς σάρκα  
μίαν.*

Gen. II. 24.

*ἔνεκεν τούτου καταλεί-  
ψει ἄνθρωπος τὸν πατέρα  
αὐτοῦ καὶ τὴν μητέρα καὶ  
προσκολληθήσεται πρὸς τὴν  
γυναῖκα αὐτοῦ καὶ ἔσονται  
οἱ δύο εἰς σάρκα μίαν.*

Gen. II. 24.

*עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו  
וְאֶת־אִמּוֹ וְיִדְבַק בְּאִשְׁתּוֹ  
(וְיִהְיֶה לְבָשָׂר אֶחָד)*

*ς τον CAD\*\*\*EKL al ut vdr  
omn et Or. Meth Tit al m;  
om cBD\*FG | \*πα. αυτου cA  
D\*\*\*EKL al pl et. Meth Tit  
al; om cBD\*FG al vg it syr<sup>p</sup>  
al | και την ς c ac pro' τον  
ante et. Or al pm; om cBD\*  
FG | μητ. al pauc. vv m pp  
m add αυτου και προσκολλ.  
(DFG koll.) προς τ. γ. (προς  
etc. cBD\*\*\*EKL al ut vdr  
fere omn . . Ln τη γυναικι  
cAD\*E\*FG al<sup>3</sup>) αυτου.*

For *ενεκεν* one MS. and  
many fathers give *αυτι* | *μη-  
τερα* add *αυτου* Alex. MS.  
and many others . . | *προς*  
τ. γ. Col. et Ox. MSS. Compl.  
Ed. . . *τη γυναικι* Alex. MS.  
al mu pp mu Ald. Ed.

ו) היה S. u) משנהם S.

For this cause shall a  
man leave his father and  
mother, and shall be joined  
unto his wife, and they  
two shall be one flesh.

Therefore shall a man  
leave his father and mother,  
and shall be joined unto  
his wife; and they twain  
shall be one flesh.

Therefore shall a man  
leave his father and his  
mother, and shall cleave  
unto his wife: and they  
shall be one flesh.

Paul differs from the Sept. by giving *ἀντὶ τούτου* as the rendering of עַל־כֵּן for *ἐνεκεν τούτου*. The Heb. אָבִיו וְאִמּוֹ "his father and his mother", in the Sept. τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα "his father and mother", Paul quotes as πατέρα καὶ μητέρα "father and mother". The next clause is as in the Sept., and the last clause also, in which there is the addition οἱ δύο. For this see the Remarks on Matt. XIX. 5. in Table E.I.a.o. (3).

## TABLE E.I.r.a.o.

(1)

Matt. II. 6.

Mic. V. 2.

Mic. V. 1.

[<sup>5</sup>οὕτως γὰρ γέγραπται  
διὰ τοῦ προφήτου] <sup>6</sup>Καὶ σὺ  
Βηθλεὲμ, γῆ Ἰούδα, οὐδα-  
μῶς ἐλαχίστη εἶ ἐν τοῖς  
ἡγεμόσιν Ἰούδα· ἐκ σοῦ  
γὰρ ἐξελεύσεται ἡγούμενος,  
ὅστις ποιμανεῖ τὸν λαόν μου  
τὸν Ἰσραὴλ.

γῆ Ἰου. (vg terra iuda ...  
D al<sup>1</sup> it al της ιουδαίας, sim.  
al vv. | ουδαμος... D μη, it (ff  
tol *nunquid*) al Tert al non |  
CK al m arm Thdrt γὰρ μοι. |  
D ποιμενεῖ (d *regat*).

[<sup>5</sup>for thus it is written  
by the prophet,] <sup>6</sup>And thou  
Bethlehem, in the land of  
Juda, art not the least  
among the princes of Juda:  
for out of thee shall come  
a Governor, that shall  
\*rule my people Israel.

\* or ¶ feed.

<sup>2</sup>καὶ σὺ Βηθλεὲμ οἶκος  
Ἐφραθά, ὀλιγοστός εἶ τοῦ  
εἶναι ἐν χιλιάσιν Ἰουδα· ἐκ  
σοῦ μοι ἐξελεύσεται τοῦ  
εἶναι εἰς ἄρχοντα τοῦ Ἰσ-  
ραὴλ,

Compl. Ed. οἶκος του βηθ.  
του Εφ. | του εφραθα Alex.  
MS. | Barb. MS. μη ολιγ. item  
Tert. Cyp. | εξελευσ. ηγου-  
μενος του. Alex. MS. | εν τω  
ισραηλ Alex. Barb. MSS. et  
Compl. Ed.

<sup>2</sup>And thou, Bethlehem,  
house of Ephratha, art few-  
in-number to be *reckoned*  
among the thousands of  
Juda; yet out of thee shall  
*one* come forth to me, to  
be for a \*ruler of Israel.

\* or, prince.

יְהוָה בֵּית - לָחֶם  
בְּיָמֶיךָ צֶעֶר לְהוֹיָהּ  
בְּכָל־יָמֶיךָ (הַיְהוּדָה) מִפְּנֵי לִי  
יֵצֵא לְהוֹיָהּ מוֹשֵׁל  
בְּיִשְׂרָאֵל

a) = 161 K. b) + יהודה  
20 a p. R. c) לא 150 K.  
d) יהודה 392 K. e) יצא 3 a  
p. K. f) = 201 K. יהודה  
476 K.

But thou, Beth-lehem  
Ephratha, *though* thou be  
little among the thousands  
of Judah, yet out of thee  
shall he come forth unto  
me *that is* to be ruler in  
Israel.

This Quotation does not agree with either the Heb. or the LXX., which latter differs, yet slightly, from the Heb., the variations arising chiefly from idiomatic differences. In the Heb. the place is called בֵּית-לָחֶם אֶפְרָתָה, which latter appellative is given to it, "since Ephratha was anciently the name not only of the city itself, (Gen. 35, 19) but also apparently of the circumjacent region", (Ges. Heb. Lex.) and may have been added here to distinguish it from another Bethlehem in the tribe of Zebulun, (Josh. XIX. 15) from which it is also distinguished when called by the name בֵּית-לָחֶם יְהוּדָה, (Judg. XVII. 7. 9. Ruth I, 1. 2) wherein the tribe to which it belonged is specially mentioned. The LXX. renders it Βηθλεεμ οἶκος Ἐφραθά, inserting οἶκος; unless it be that οἶκος Ἐφραθά is given as = Βηθλεεμ; בֵּית meaning οἶκος, house, and לָחֶם = אֶפְרָתָה Ἐφραθά, instead of which Matt. gives γῆ Ἰούδα, probably because it was better known by that name in his time than by any other; and also because thereby would be better designated the city where dwelt the ancestors of David, from whom the Saviour was to descend, and thus the fact be stated that he was born at his ancestral seat.

לְהוֹיָהּ lit. *little for being*, is rendered in the LXX. ὀλιγοστός εἶ τοῦ εἶναι. In Matt. the reading is: οὐδαμῶς ἐλαχίστη εἶ art BY NO

MEANS *least*, where it is seen that a negative occurs, which is *not* found in the Heb. or LXX. Now, some think that a negative particle originally belonged to the LXX., Origen giving *οὐκ ἔλαττο*, Cypr. *non exigua*, and many copies reading *μή*. Such an assumption prepares the way for a corresponding one in regard to the Heb., viz. that the particle *לֹא* originally belonged to it, which when dropped from it, the negative particle was erased from the LXX. But it is quite arbitrary to so assume, since it may all be traced to Matthew's having *οὐδαμῶς*. As it would thus still remain to be accounted for, how he should have used a negative, others think that *לָעָלְמָא* means *great* as well as *little*. Now, that a word, which is properly used as expressive of a particular idea, should also be employed to denote its opposite, and that too, when another word existed, whereby *that* is properly designated, will appear to any one quite improbable. I believe that the different texts are reconcilable, just as they stand, and that no other than the natural meaning need be given to the words, the reconciliation depending on the way the passage is read. Let it be borne in mind that the punctuation, although, so to speak, inherent in the language, is not so in MSS., and that, being a modern addition, it may be altered, when deemed requisite. Now, the Syriac version reads the passage interrogatively; and so, I think, should the Heb. and LXX. be read. The Heb. will then be rendered: "And art thou, Bethlehem Ephratha, little for being [an expression equivalent to: so little as not to be] among the thousands of Juda? Out of thee shall he come forth unto me for being [and, as this denotes end or purpose, it is the same as: who shall be] ruler in Israel." The question would seem to be proposed with a look, and in a tone, of astonishment, and a contrast tacitly drawn between the estimation in which it was held by men and by GOD. As if it were: Have men really so humble an opinion of you, as not to reckon you worthy of being put among the thousands of Judah? Do men think so? for GOD thinks otherwise, when He promises that: Out of thee shall he come forth, whose it shall be to rule in Israel. To this question proposed by the prophet, Matthew responds in a very strong negative affirmation: *οὐδαμῶς, ἐλαττοῦ ἐῖ* "Thou art *by no means* least." For *οὐδαμῶς*, D reads *μή* which may be taken as interrogative, ff tol rendering by *numquid*, as noted above, where also it is said many copies of the LXX. have *μή*. Thus it is seen that, although the expressions are different, and give prominence to different points, there is yet fundamentally the same idea. Dr. S. Davidson in his *Sacred Hermeneutics* 1843 pp. 338—9 says: "We read the passage interrogatively, after the Syriac Version. The Hebrew will then be translated: 'And art thou, Bethlehem-Ephratha, little among the thousands of Judah? out of thee shall come forth to me one who is to be ruler in Israel.' The question proposed by the prophet is



answered by the Evangelist in the negative." But, in his Introduction to the Old Testament 1856 p. 113 he writes: "The discrepancy, caused by the insertion of the negative *οὐδαμῶς* in Matthew, between the Gospel and the Hebrew as well as the LXX., is best removed by inserting *though* in the Hebrew, as our translators have done. This is preferable to the method of Grotius, who reads the Hebrew and LXX. interrogatively, *art thou too little* &c.; an expedient favoured by the Syriac Version, and by D in Matthew, which has *μή* interrogative instead of *οὐδαμῶς*."

The Heb. reads *בְּאֶלְפֵי יְהוּדָה* which the LXX. renders *ἐν χιλιάσιν Ιουδα*, and Matt. *ἐν τοῖς ἡγεμόσιν Ιουδα*. Now, the word rightly rendered "thousands" by the LXX. has the secondary meaning of *family*, as the subdivision of a tribe. So Judg. VI. 15. where Gideon says to the Lord: 'my family (lit. thousand) is poor in Manasseh'; and 1 Sam. X. 19. where Samuel addresses the people, assembled at Mispah to elect a king, in these words: 'Now therefore present yourselves before the Lord by your tribes, and by your thousands' i. e. families. See also 1 Sam. XXIII. 23. Hence it may be used to signify a *town* or *city*, as being the seat or abode of a *family*, so that "among the thousands (or, families) of Judah" would thus mean: "among the towns of Judah". Now, the word used by Matt. means primarily a leader, a prince; but, as Bethlehem could not be styled a *chief person*, it must mean the *residence* of a leader, the *abode* of his family; and hence, a *chief-town*; and so Schleusner explains it by: *praecipuae civitates*. Thus, the two designations mean the same thing, only viewed from different points.

Matt. next reads: *ἐκ σοῦ γὰρ*, where *γὰρ* is added; but it is seen above, in our reconciliation of the previous clause, how the *γὰρ* is needed. And the text does not give *μοι*, though it is found in CK. al m arm Thdrt., as noted above.

The Heb. ends with: *יֵהְיֶה מֶשֶׁל מִיִּשְׂרָאֵל*, which the LXX. rightly renders by *τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ*. It will be noted that the var. readings are *ἡγούμενος τοῦ* or *ἐν τῷ Ἰσραὴλ*. Now Matt. gives *ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ*, where Israel is styled *τον λαόν μου*, an epithet not found in the others, but known by every one to be their peculiar title. The words *ὅστις ποιμανεῖ τὸν λαόν μου* may be regarded as explanatory of *ἢ* taken in connection with *מֶשֶׁל*, since the Heb. could mean: "out of thee shall one come forth *for me*, (i. e. a fit person whom I shall employ) for being ruler (i. e. for the purpose of being ruler) in Israel;" and, as GOD's purposes are all fixed, and the idea of *ruling*,—having dominion over—may embrace those of *leading* and *feeding*, it would mean: "out of thee shall one come forth as leader, who shall feed Israel." And thus Matt. would be seen only to have expanded the idea expressed by *מֶשֶׁל*, a ruler, one who has dominion over, by adding the accessory

one of *feeding*; just as לָעֵד to *feed*, means trop. to *lead*, *rule*, see Mic. V. 3; VII. 14. He may also have had in view 2 Sam. V. 2, where to David, who was typical of Christ, it is said אָמַר דָּוִד הָיָה לְיִשְׂרָאֵל עֶפְרַיִם in LXX. Σὺ ποιμανεῖς τὸν λαόν μου τὸν Ἰσραὴλ.

In conclusion, it is learnt that I have rendered the Heb. very differently from the Auth. Vers. In it words have been supplied in order to make out a sense, whereas I have needed none. There it is admitted that Bethlehem is a little place: "though thou be little"; an idea also expressed by מִי interrog. "art not thou little?"; but my version: "art thou little?"! adopts the opposite idea: "thou art *by no means* little", and thus agrees with Matt. from whom the Auth. Vers. differs. There the littleness is supposed to mean a small place, so far as extent and population are concerned; with me it refers to the estimation in which it is held, from the honour conferred upon it by something to be connected with it; and this idea best coincides with what follows, more especially as, in the New Test., it forms the reason for the statement. And thus, one is disposed to consider Barnes' note on the passage as a rather lame one; and that the erroneous translation very probably contributed to make it what it is. He says: "It will be observed that there is a considerable difference between the passage as quoted by the Sanhedrim and as it stands in Micah. The *main point*, however, is retained — the place of his birth. We are not concerned, therefore, in showing how these passages can be reconciled. Matthew is not responsible for the correctness of the quotation. He affirms only that *they gave this answer to Herod*, and that Herod was satisfied. Admitting that *they* did not quote the passage correctly, it does not prove that Matthew has not reported *their* answer, as they gave it; and this is all that he pretended to give." But it may be a question whether Matt. gives the Quotation as for himself or for the Sanhedrim. If the former, then a reconciliation must be attempted. If the latter, it would have to be determined, whether they would give it in the original Hebrew, or in a translation, say into the vernacular, or into Greek. Now, if the former, Matthew's would be a rendering thereof; and hence a reconciliation again must be tried, since one should suppose they would give the correct original. And, if the latter, — a translation into the vernacular — Matthew must translate that if not Greek, as some suppose, into Greek; or, if a translation at once into Greek, Matthew gives that; but, as there is no reason to think that the Sanhedrim would furnish an incorrect version, and as Matt. gives it as a Quotation from the prophet, without hinting of error, if there were irreconcilable, the blame would be ascribed to Matt.; and so, we *are* concerned in showing there is none.

(2)

Matt. II. 18.

Jerem. XXXVIII. 15.

Jerem. XXXI. 15.

[<sup>17</sup>τότε ἐπληρώθη τὸ  
ῥηθὲν διὰ Ἰερουμίου τοῦ προ-  
φῆτου λέγοντος] <sup>18</sup>Φωνὴ ἐν  
Ῥαμᾷ ἠκούσθη, κλαυθμός  
καὶ ὀδυρμός πολὺς· Ῥαχὴλ  
κλαίονσα τὰ τέκνα αὐτῆς  
καὶ οὐκ ἤθελεν παρακληθῆ-  
ναι, ὅτι οὐκ εἰσὶν.

κλαυθμός (Gb") eBZ 1. 22.  
vv fere omn Just Hil al... c  
θρηνος καὶ κλαυθμός cCDE  
KLMSUV A etc. | ἠθέλεν cBC  
EKLM SUVA etc. ... DZ al ηθ.  
ελησεν (Ln).

[<sup>17</sup>Then was fulfilled that  
which was spoken by Jere-  
my the prophet, saying,]  
<sup>18</sup>In Rama was there a voice  
heard, lamentation, and  
weeping, and great mourn-  
ing, Rachel weeping for  
her children, and would  
not be comforted, because  
they are not.

Φωνὴ ἐν Ῥαμᾷ ἠκούσθη  
θρήνον καὶ κλαυθμοῦ καὶ  
ὀδυρμῶν· Ῥαχὴλ ἀποκλαιο-  
μένη οὐκ ἤθελε παύσασθαι  
ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι  
οὐκ εἰσὶν.

ἐν Ῥαμᾷ... Alex. MS. ἐν  
τῇ ὑψηλῇ | θρην. κ. κλαυθ-  
κ. οδ... Compl. Ed. θρηνος  
κ. -μος κ. -μος | αποκλ...  
Alex. FA MSS. -μενης | Alex.  
MS. Ald. et Compl. Edd. ἐπι  
των υἱων αὐτης καὶ οὐκ ἠθε-  
λεν (Ald. ἠθέλησε) παρακλη-  
θῆναι.

A voice was heard in Rama,  
of lamentation and weep-  
ing and wailing; Rachel  
would not cease weeping  
for her children, because  
they are not.

קול בְּרַמָּה נִשְׁמַע (וְהָיָה)  
בְּבִי תְּמָרִים רָחֵל מְבַכָּה  
עַל-בָּנֶיהָ מְאֹדָה (אֲלֵהֵנָּהם)  
עַל-בָּנֶיהָ כִּי אֵינֶנּוּ

i) = 196 K. k) 5 = 50.  
72. 115. 191. 384; 201 marg.  
182 ex c. K.

A voice was heard in  
Ramah, lamentation and  
bitter weeping; Rachel  
weeping for her children  
refused to be comforted  
for her children, because  
they were not.

Matthew begins the Quotation with: *Φωνὴ ἐν Ῥαμᾷ ἠκούσθη*, the same as the LXX. The Heb. has next בְּבִי תְּמָרִים קול נִשְׁמַע "a lament, a weeping, bitternesses", which two last expressions are generally regarded as "a weeping of bitternesses", i. e. very bitter weeping; but as in that case we should require to account for the introduction of *καὶ ὀδυρμῶν* in the LXX. (which has: *θρήνον καὶ κλαυθμῶν καὶ ὀδυρμῶν* gov<sup>d</sup> in gen. by *φωνῇ*), it will be preferable to regard it as in apposition with, and descriptive too of, קול *φωνῇ*, so that it would mean: "grievings or great sorrow" as proceeding from an embittered soul. Comp. 1 Sam. XXX. 6; Zech. XII. 10. Our text of Matt. leaves out the word for בְּבִי viz. *θρηνος*, which, however, is the reading in Steph. 1550, in Elzev. or *text. recept.* 1624, in Mill 1707, in Gries. by Schulz 1827; so that, taking that reading, Matt. does not depart from the Heb., whose construction he follows by putting the nouns in apposition with *φωνῇ*. He seems to add *πολύς* to the last; yet, the "much" denotes not the duration, but the quantity — not the extent, but the degree — the how much? not the how long? and thus expresses what is done by the plural form of the original.

In the next part Matt. agrees with the Heb., rendering רָחֵל מְבַכָּה עַל-בָּנֶיהָ by *Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς*, which last the Vat. LXX. omits, giving *ἀποκλαιομένη* only, whilst the Alex. LXX. has *ἀποκλαιομένης, ἐπι των υἱων αὐτης*, evidently showing that Matt. has not copied the LXX.

The Heb. next has: מְאֹדָה לְהֵנָּהם עַל-בָּנֶיהָ given in the Vat. LXX. by *οὐκ ἤθελε παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς*, whereas Matt. leaves

out the last words, having only *καὶ οὐκ ἠθέλην παρακληθῆναι*. The insertion of *καὶ*: "and", may be shown by reading thus: "(It was) Rachel weeping over (or beweeeping) her children, and she refused &c." Davidson says: "Here the evangelist appears to have had recourse both to the Septuagint and the Hebrew, although he is nearer the latter. The *οὐκ ἠθέλησεν* (the reading given in Lachmann's ed. which he uses) shews that the Greek was followed in part"; yet we suppose Matt. could render for himself *מֵאֲנָה* by *οὐκ ἠθέλε* "was unwilling", refused (see Ges. Lex. Heb.). It would almost seem as if Davidson took *מֵאֲנָה* for a part. like *מִבְּרָה*. The Heb. means: "she refused to console herself concerning her children", where the lament concerned, or was on account of, the children; that is: she refused to desist from mourning over the children (as the LXX. has it), and to be comforted by any one so inclined (as Matt. renders it). The Heb. *לְהַנְחֵם* for: to lament or console oneself, be comforted, is rightly rendered by Matt. *παρακληθῆναι*, which is the reading in Alex. LXX., yet the Vat. LXX. *πανσασθαι* to make herself cease, to give over, is preferable, thus making the meaning be: "Rachel bewailing did not wish to desist (from bewailing) over her children." Randolph's supposition that this Quotation "might possibly be taken from another Greek translation than the LXX." is both improbable and unnecessary. Let the other Greek translation be shown, and the necessity for having recourse thereto be proved—for, in my view, Matt. has followed the Heb. for himself, from which he can hardly be said to have varied.

(3)

Matt. III. 3.

Is. XL. 3.

Is. XL. 3.

[*οὗτος γάρ ἐστιν ὁ ἔρ-  
θεις διὰ Ἡσαίου τοῦ προ-  
φήτου λέγοντος*] *Φωνὴ βοῶν-  
τος ἐν τῇ ἐρήμῳ ἑτοιμάσατε  
τὴν ὁδὸν κυρίου, εὐθείας  
ποιεῖτε τὰς τρίβους αὐτοῦ.*

*φωνὴ βοῶντος ἐν τῇ  
ἐρήμῳ ἑτοιμάσατε τὴν ὁδὸν  
κυρίου, εὐθείας ποιῆτε τὰς  
τρίβους τοῦ θεοῦ ἡμῶν.*

Alex. MS. *εὐθείας ποι-  
εῖτε...*

*τρίβους αὐτοῦ* 209. Compl.  
Ed.

[For this is he that was spoken of by the prophet Esaias, saying,] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our GOD.

*קול קורא בַּמִּדְבָּר פִּנּוּ  
דֶּרֶךְ יְהוָה יִשְׂרָאֵל בְּעֶרְבָה  
מְסֻלָּה לְאַלְהֵינוּ*

d) = 109 K.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD.

This Quotation omits one expression found in the Heb. viz. *בְּעֶרְבָה* as does also the LXX., for which we may thus account. The original should probably be read as follows: "The voice of one crying 'In the wilderness prepare ye the way of Jehovah — Straighten ye in the desert a path for our GOD', where we have an instance of parallelism,

each line stating what was to be done, and by and for whom, also where, it was to be done. The last, i. e. where, is in Matt. connected not with the *act*, but with the *crier*: "The voice of one crying in the wilderness", *φωνὴ βοῶντος ἐν τῇ ἐρήμῳ*, and, as he would deliver his message only among those whom it concerned, the place is from that easily inferred, and seen to be the same. And hence the omission in the second clause.

The Sing. Heb. noun מִלֵּךְ is rendered both in the LXX. and in Matt. by *τὰς τρεῖς*, in the pl.; and while the LXX. translates מִלֵּךְ: *for our GOD*, (wherein is stated *for whom* it is to be done), by *τοῦ Θεοῦ ἡμῶν* of our GOD, (showing *whose* they are), Matt. reads only: *αὐτοῦ* *his*, meaning, *the Lord's*, as is gathered from the end of the preceding clause; yet as the Heb. "our GOD" means none other than Jehovah, who was peculiarly Israel's GOD, the substitution has induced no change whatever of meaning. And it may not be without reason that Matt. has not quoted the words: "for our GOD", as the following may show. Jehovah was the GOD of the Israelites, so that Isaiah, in speaking to them of Him, could say: Jehovah—our GOD. Whatever GOD is now, He was then; and, as we believe in His Triunity, He was triune then. We do not settle the question whether they of those days believed in His triunity, or whether it was revealed in the Old Testament. That is just as it may be settled. But, Christ is He of whom this is spoken, and to whom is therefore given the name Jehovah. And we know that the Jews as a nation rejected Christ, and hence would not call Him "our GOD"; so that John, in announcing Jesus as Jehovah, proclaimed his divinity, whilst, by omitting "our GOD", he would speak, by anticipation, of their rejecting Him—their GOD, and condemn them for so doing.

## (4)

Matt. XV. 8—9.

Is. XXIX. 13.

Is. XXIX. 13.

[<sup>1</sup>καλῶς ἐπροφῆτευσεν  
περὶ ὑμῶν Ἡσαΐας λέγων]

<sup>2</sup>Ὁ λαὸς οὗτος τοῖς χειλεσὶν  
με τιμᾷ, ἡ δὲ καρδία αὐτῶν  
πρόβῳ ἀπέχει ἀπ' ἑμοῦ·  
μάτην δὲ σέβονται με, δι-  
δάσκοντες διδασκαλίας ἐν-  
τάλματα ἀνθρώπων.

Ἐγγίζει μοι ὁ λαὸς οὗ-  
τος ἐν τῷ στόματι αὐτοῦ,  
καὶ ἐν τοῖς χειλεσὶν αὐτῶν  
τιμῶσι με, ἡ δὲ καρδία αὐ-  
τῶν πρόβῳ ἀπέχει ἀπ'  
ἑμοῦ· μάτην δὲ σέβονται  
με διδάσκοντες ἐντάλματα  
ἀνθρώπων καὶ διδασκαλίας.

ἐν τῷ στόματι αὐτοῦ. Om  
ἐν τῷ Compl. Ed. | for αὐ-  
του.. αὐτῶν | καὶ ἐν τοῖς Om  
Compl. Ed. | Alex. MS. om ἐν  
τ. στ. αὐ. καὶ ἐν. | MS. 106  
for διδάσκ. ἐν. ἀνθ. καὶ διδ.  
reads δ. δ. ε. α. as Matt.

יֵעַן (י) כִּי (נ) נִשְׁמָע הָעָם (ה) הָאֵל  
בְּפִי וּבִשְׂפָתָיו (פ) כְּבָרֵינוּ  
(א) וְלִבּוֹ (ר) רִחַק מִפְּנֵי (א) וְתָרוּ  
יָרְאָתָם (א) אֶתִּי מִצֹּחַ  
(א) אֲשֶׁר־שֵׁם מְלִכָּהּ

m) = 476. 491 K. n) נִשְׁמָע  
per Sin 3. 20. 23. 26. 211 etc.  
o) = 1. 250 K. p) = 250 K.  
q) כִּי 425 K. r) רִחַק 252 K.  
s) = 336 K. t) = 342 K.  
אח 89. 115 K. אחר 569; f  
559 K. u) + קלה 526 K. =  
601 K.

ο λαος οντος etc. cBDL 33.  
124. vg it (exc f) al m Ptol  
Clem Or Bas Chr Cyp Tert al  
..s (= Gb) ἐγγίζει μοι ολαος  
οντ. τω στοματι αυτων και  
τοις χ. μ. τ. cCEFGKMSUV  
XΛΘ etc.

[7 well did Esaias prophesy of you, saying,] 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men.

This people draw nigh unto me with their mouth, and honour me with their lips, but their heart is far from me; but in vain do they worship me, teaching the commandments and doctrines of men.

[Forasmuch as] this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

If the reading in g, as noted above, be followed, it will be found that Matt. departs from the LXX. scarcely at all; only in omitting *εν*, and *αυτων*; changing *αυτου* into *αυτων*, and *τιμωσι με* into *με τιμα*; and altering the order of the last words, with *και* dropped. In this way it may be said to come nearer the original, which is thus rendered: "This people draw near, with their mouth and with their lips they honour me, and their heart they remove from me, and their fearing me is a taught precept of men." The two first clauses of Matt. are differently pointed, thus: "This people make near to me with their mouth, and with the lips honour me"; but it is easily seen that they could be pointed alike. "This people make near to me, with their mouth and lips they honour me", *Εγγίζει μοι ὁ λαὸς οὗτος, τῷ στόματι αὐτῶν καὶ τοῖς χεῖλεσί με τιμᾷ*. While Matt. has added *μοι* in the first clause, he has omitted *αὐτῶν* in the second. If, then, on the one hand, it be said that the adding of *μοι* shows that Matthew's first clause must be as it is, and the comma placed after *αυτων*, it may be replied, on the other hand, that the omission of *αὐτῶν* after *χειλεσιν* may indicate that "mouth and lips" are to be taken together. That, however, the arrangement in Matt. is not incorrect, may be inferred from the antithesis between the clauses: *ἐγγίζει μοι τῷ στόματι αὐτῶν* and *ἡ δε καρδια αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ*.

This latter clause is differently expressed in the original. The verb *קָרַב* in the Piel form means, to remove; but were it pointed *קָרַב* in the Kal, it would signify: to go far away, to recede; *כִּבֵּץ* would then be nom. to *קָרַב* "their heart recedes", and not the acc. to *קָרַב* "they remove their heart": the former giving according to the translation in the LXX. and Matt.; and so probably was it read.

Then, there is a marked difference in expressing the last clause. It is thus found in Matt. *μάτην δὲ σέβονται με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων* "And in vain do they worship me, teaching lessons (or things to be learnt) the injunctions of men": And so in the LXX., except that it ends with: *ἐντάλματα ἀνθρώπων καὶ διδασκαλίας*: "the injunctions of men and (i. e. viz. or as) lessons. The original, then, at the time when the LXX. was written, must have begun with *מַתְּנָה* and not *מַתְּנָה* as now, since it gives *μάτην δὲ* "but in vain", or at least the translator must have read it so. Instead then of

reading it: "and their fearing me or fear toward me is" they would write: "and their fear toward me (is) emptiness, (worthless or in vain)" or, as the LXX. has it: "and they fear or worship me in vain" *μὲτην δὲ σέβονται με*. But there still remains of the original *מִצְוַת אֲנָשִׁים מִלְפָּנַי* "a taught precept of men." Now, this may mean, either a precept of men, which they are made to learn—which is inculcated on them, or a precept of men, which is made to be learnt—which they inculcate; so that it could, in the latter case, be said of them, inculcating a precept of men. And this the LXX. appears to have chosen in its: *διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίας*, "teaching the injunctions of men as doctrines", or things to be taught. By this we see that there is no need to supply any word to correspond with *διδασκοντες* of the LXX. and Matt.

Taking the Heb. as it at present stands, and comparing it with Matt., we find that he furnishes three additional ideas—first, that they maintained the regulations of men to be the all-essential; second, that worshipping GOD in accordance with these only, is nothing but formalism—the body without the soul; and third, that it will be productive of no benefit to its practisers. All these are true and do not contradict the simple description of their worship as lip-service, no farther than which, do the mere injunctions of men reach. In fine, we have also seen how, what Matt. gives may be found in the Heb., by reading *וְלֹא־יֵשׁ* for *וְלֹא־יֵשׁ* "and emptiness", i. e. in vain, for "and is". And thus may the variations be accounted for.

## (5)

## Mark I. 3.

*Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.*

D 34<sup>ms</sup> a b c f ff<sup>2</sup> g<sup>2</sup> mt go syr<sup>p</sup> ms in<sup>ms</sup> του θεου νμων (vv citatae ημων) pro αυτου CABEFG<sup>ms</sup> HKLMPS UVTA al fere omni vv pler.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

## Is. XL. 3.

*Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιῆτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.*

Alex. MS. εὐθείας ποιῆτε . . . τρίβους αὐτου 209. Compl. Ed.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our GOD.

## Is. XL. 3.

*קול קורא בַּמִּדְבָּר פְּנֵי דְרָגָה יְהוָה יִשְׂרָאֵל יַעֲרֶבְהָ מִסְלָה לְאַלְהֵינוּ*

d) = 109 K.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD.

For remarks on this Quotation, see Matt. III. 3, with which Mark entirely corresponds. Instead of *αὐτου*, by reading *του θεου ημων* (as noted above of the vv cit.), Mark is brought nearer the original. Yet the text is the best.

## (6)

Mark VII. 6—7.

Is. XXIX. 13.

Is. XXIX. 13.

[Καλῶς ἐπροφήτευσεν  
Ἡσαίας περὶ ὑμῶν τῶν ὑπο-  
κριτῶν, ὡς γέγραπται] Οὗ-  
τος ὁ λαὸς τοῖς χεῖλεσίν με  
τιμᾷ, ἡ δὲ καρδιά αὐτῶν  
πόρρω ἀπέχει ἀπ' ἐμοῦ·  
μάτην δὲ σέβονται με δι-  
δάσκοντες διδασκαλίας ἐν-  
τάλματα ἀνθρώπων.

οντος ο λα. cAEFGHKLM  
SUVXIA al ut vdr omn cop  
go etc... Ln o λα. οντ. cBD vg  
it (a ff<sup>2</sup> om οντ.) | D (non d) a  
b c με αγαπα (aeth et αγαπα  
et τιμα) | απεχει... D απεστη-  
κεν (perg ap)... L απεστιν..  
A απεστη... vg (emm mt ing  
abest) it cdd pl est.

[Well hath Esaias pro-  
phesied of you hypocrites,  
as it is written,] This people  
honoureth me with *their*  
lips, but their heart is far  
from me. 'Howbeit in vain  
do they worship me, teach-  
ing *for* doctrines the com-  
mandments of men.

Any needed remarks on this passage will be found under Matt.  
XV. 8—9; with which Mark agrees. Tischendorf begins Mark with  
οὗτος ὁ λαός, but Lachmann reads ὁ λαὸς οὗτος, which Tisch. follows  
in Matt. Of course, in the texts of Tisch. and Lach. the first clause is  
left out by both, and a contrast is expressed between the service of the  
lip and of the heart. "This people honour me with the lips, but their  
heart is far away from me." In the original the former part has added  
to it "draw near with their mouth", which both Matt. and Mark omit.

Ἐγγίζει μοι ὁ λαὸς οὗτος  
ἐν τῷ στόματι αὐτοῦ, καὶ  
ἐν τοῖς χεῖλεσιν αὐτῶν τι-  
μῶσί με, ἡ δὲ καρδιά αὐτῶν  
πόρρω ἀπέχει ἀπ' ἐμοῦ·  
μάτην δὲ σέβονται με διδά-  
σκοντες ἐντάλματα ἀνθρώ-  
πων καὶ διδασκαλίας.

εν τω στοματι αυτου Om  
εν τω Compl. Ed. | for αυ-  
του... αυτων | και εν τοις Om  
Compl. Ed. | Alex. MS. om εν  
τ. στ. αυ. και εν. | MS. 106 for  
διδωκ. εν. αυθ. και διδ. reads  
δ. δ. ε. α. as Mark.

This people draw nigh  
unto me with their mouth,  
and honour me with their  
lips, but their heart is far  
from me; but in vain do  
they worship me, teaching  
the commandments and  
doctrines of men.

יען (כ"י) יגש העם (ה')  
בפיו ויכשפתו (פ) כבדוני  
(ו) ולבו (ר) רחוק ממני (ו) ויהי  
יראתם (א) אחי מצות  
(א) אֲנִישִׁים מִלְפָּנֶיךָ

m) = 476. 491 K. n) גש  
perSin 3. 20. 23. 26. 211 etc.  
o) = 1. 250 K. p) = 250 K.  
q) = 425 K. r) רחוק 252 K.  
s) = 336 K. t) = 342 K. ה  
89. 115 K. הו. 569; f 559 K.  
u) + ויהי 526 K. = 601 K.

[Forasmuch as] this people  
draw near *me* with their  
mouth, and with their lips  
do honour me, but have  
removed their heart far  
from me, and their fear  
toward me is taught by  
the precept of men:

## (7)

John VI. 45.

Is. LIV. 13.

Is. LIV. 13.

[ἔστιν γεγραμμένον] ἐν  
τοῖς προφήταις | Καὶ ἔσονται  
πάντες διδασκοὶ θεοῦ.  
θεου c unc omn alisque  
longe pl... s (= Gb Sz) του  
θεου c min non ita mu.

[It is written in the  
prophets,] And they shall  
be all taught of GOD.

καὶ πάντας τοὺς υἱοὺς  
σου διδασκούς θεοῦ,  
θεου... του θεου 228.

and (\*I will make) all  
thy children *to be* taught  
of GOD.

(כ"ל) (כ"י) לְבָנֶיךָ לְמוֹדֵי יְהוָה

k) t.e. = 244 K. l) Nullas  
בניך.

And all thy children  
*shall be* taught of the Lord.

\* θησω from verse 12.

This Quotation is in the LXX connected with the preceding verse



and put in the acc. case. The apostle, however, uses the nom. case, in which form the original may be rendered; but he agrees with the LXX in reading *διδάκτοι θεοῦ* "taught of GOD", for the Hebrew *לְמַדְרֵי יְהוָה* "taught of Jehovah"; and differs from both in omitting *τοὺς υἱοὺς σου* "thy children". The prophet addresses the Gentile church under the idea of a mother, and the Quotation contains part of what is said of its members as her children. Now, the Evangelist has dropped the idea of mother, and there would consequently be no need to retain that of sons. Moreover, the use of "thy sons" would have been inappropriate, since Jesus was addressing the Jews, who would apply it to their children, whereas it was not intended for them, at least for them especially, but for the Gentiles also, if not for them alone. Compare Mic. IV. 2 *וְיִרְנִי מְדַרְכָּיו* "and he (i. e. the Lord, GOD of Jacob) will teach us (i. e. the many nations) of His ways". The reason for "taught of GOD" being preferred to "taught of Jehovah" appears to be this. If the Jews were addressed in the latter way, they would instantly infer that it has reference to themselves, since Jehovah was the name by which the Deity had revealed himself to them. See Exod. III. 15. But, in order to avert this misconstruction the Deity is called GOD, meaning that He is to instruct the nations not through His relationship of Jehovah to the Israelites, but through that of GOD, as their GOD, not as if He were Israel's GOD only, but as GOD of all the earth.

(8)

Acts VII. 33—34.

Exod. III. 5, 7, 8, 10.

Exod. III. 5, 7, 8, 10.

[<sup>33</sup>ἔλεεν δὲ αὐτῷ ὁ κύριος]  
 Ἄνθρωπον τὸ ὑπόδημα τῶν  
 ποδῶν σου· ὁ γὰρ τόπος  
 ἐφ' ᾧ ἕστηκας γῆ ἁγία ἐστίν.  
<sup>34</sup>Ἰδὼν εἶδον τὴν κάκωσιν  
 τοῦ λαοῦ μου, τοῦ ἐν Αἰγύπτῳ,  
 καὶ τοῦ στεναγμοῦ αὐ-  
 τῶν ἥκουσα, καὶ κατέβην  
 ἐξελεῖσθαι αὐτούς· καὶ νῦν  
 δεῦρο ἀποστείλω σε εἰς  
 Αἴγυπτον.

<sup>5</sup>λῦσαι τὸ ὑπόδημα ἐκ  
 τῶν ποδῶν σου, ὁ γὰρ τό-  
 πος ἐν ᾧ σὺ ἕστηκας γῆ  
 ἁγία ἐστίν.... Ἰδὼν εἶδον τὴν  
 κάκωσιν τοῦ λαοῦ μου τοῦ  
 ἐν Αἰγύπτῳ, καὶ τῆς κραν-  
 γῆς αὐτῶν ἀκήκοα... <sup>8</sup>καὶ  
 κατέβην ἐξελεῖσθαι αὐτούς...  
<sup>10</sup>καὶ νῦν δεῦρο ἀποστείλω  
 σε πρὸς Φαραὼ βασιλεῖα  
 Αἰγύπτου.

<sup>5</sup>שֶׁל- (נְעִלְיָה מַעַל (רְגִלְיָה)  
 כִּי הַמָּקוֹם אֲשֶׁר אָתָּה  
 עומד (עָלֶיךָ אֶרֶץ-קֹדֶשׁ  
 (הוּא) : ... <sup>7</sup>(רָאָה רֵאִיתִי  
 אֶת-עַנְי עַמִּי (אֲשֶׁר  
 בְּמִצְרַיִם וְאֶת-עֲצָתָם)  
 שְׁמַעְתִּי... <sup>8</sup>(וְאָרַד לְהַצִּילֹן...  
<sup>10</sup>(וְעַתָּה (לֵכָה וְאֶשְׁלַחְךָ  
 אֶל-פַּרְעֹה

33. D\*\* al *λυσαι* | *τον* *ποδ*.  
 (C\* add *σου* ex C\*\* E al m Bed  
 gr syr al add *εκ*) τ. π. σου  
 (B σ. τ. π.) | *εφ* ω ABCD\*\*  
 (\*ου) ... ε εν ω CEH al pler  
 Chr al ... C (C\* *συν*) al sah  
 arm add *συ*.

34. *ιδων* (C al *ειδ*.) ... D\*  
*και* *ιδ*. *γαρ* | ADE *ιδων* | *αυ-*  
*των* cACEH al ut vdr̄ fere  
 om̄ vv fere om̄ pp mu ...  
 In *αυτου* cBD 26. | D al *ακη-*  
*κοα* | C\*\* *νυν* | *αποστειλω*  
 cABCDE (-*στελω*) al Chr ... ε  
 -*στελω* cH al pl Thph.

5. *λῦσαι* ... *λυσον* Ald.  
 Ed. | *εκ* τ. π. om *εκ* | *συ* *εστ*.  
 om *συ* Alex. MS.

7. *ιδων* *ειδον* ... *ιδων* *ιδον*.  
 al MSS.

10. *αποστειλω* ... *αποστελω*  
 ms. curs. | *προς* ... *εις* ms.  
 curs.

t) = S ed. (non MS) per-  
 multi H. K. et R. u) עליה  
 150 et f. 69 K. x) היא S.  
 d) = 132 K. ואו S. e) = 132 K.  
 f) = 75. 170 K. g) + במצרים  
 170. l) ואידה S. (exc. 66.)  
 q) ולי = 64 S. r) ה = S.

[<sup>33</sup>Then said the Lord to him,] Put off thy shoes from thy feet: for the place where thou standest is holy ground. <sup>34</sup>I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

<sup>33</sup>put off *thy* shoes from off thy feet, for the place whereon thou standest is holy ground. <sup>34</sup>I have seen, I have seen the affliction of my people which *are* in Egypt, and I have heard their cry... <sup>35</sup>and I am come down to deliver them... <sup>36</sup>And now come, I will send thee unto Pharaoh, king of Egypt.

\* or, loose the sandal.

† lit. seeing I have seen,  
= I have surely seen.

<sup>33</sup>put off thy shoes from off thy feet, for the place whereon thou standest *is* holy ground... <sup>34</sup>I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry... <sup>35</sup>And I am come down to deliver them... <sup>36</sup>Come now therefore, and I will send thee unto Pharaoh.

This Quotation is almost word for word with the LXX, which differs but little from the Heb. שְׁלֵכְךָ מֵעַל רַגְלֶיךָ “draw off thy shoes (or sandals) from on thy feet”, is in the LXX. λύσαι τὸ ὑπόδημα ἐκ τῶν ποδῶν σου “loosen the sandal from thy foot”, and in Acts λύσον τὸ ὑπόδημα τῶν ποδῶν σου “loosen the sandal of thy foot”, or more simply “loosen thy underbound of (i. e. what is tied under) the foot”, meaning “thy shoes”. Although in the next clause the pronoun, ΕΓΩ in Heb. and *su* in LXX., “thou” is found, yet its omission in Acts is not faulty, as it is there involved in the different form of the verb, ἵστησας “thou art standing” being for ΕΓΩ ΕΪΣΤΗ “thou standing;” and Acts follows the Heb. in rendering עָלַי ... אֲשֶׁר by ἐφ’ ᾧ “upon which,” departing from the LXX ἐν ᾧ “in which”.

Passing over the next verse, viz. the 6<sup>th</sup>, part of which was cited in ver. 32, the Quotation is continued in the same words as the LXX., excepting that τοῦ στεναγμοῦ αὐτῶν ἤκουσα “I heard their groaning” — the effect and expression of compression — is read for τῆς κραυγῆς αὐτῶν ἀκήκοα “I have heard their cry” — the expression of desire to be relieved from the same. Now, although the original הִשְׁמַעְתִּי conveys both ideas, yet of the two, the former is more probably the one intended, as the following context implies. The Inf. abs. רָאָה with which this extract begins, being placed *before* the finite verb רָאָה adds an expression of intensity, see Ges. Heb. Gr. § 128. 3. d. and is rightly rendered by ἰδὼν εἰδὼν “seeing I saw” i. e. I certainly saw = I saw with my own eyes.

Having quoted as much of the verse as was needed, he proceeds to the first clause of the following, ver. 8, וְאֵנִי נָתַתִּי וְאֵנִי נָתַתִּי καὶ κατέβην ἐξ-ἑλθεῖν αὐτούς “and I am come down to deliver them”, closing the whole with the purpose for which Moses was attracted, as given in ver. 10. The imper. לֵךְ which would properly mean, *go, depart*, passes over also into a particle of inciting, *come!* and has been correctly translated by δεῦρο “hither” i. e. “come hither”. The Heb. ends with אֶל-פַּרְעֹה “unto Pharaoh”, (in the LXX πρὸς Φαραὼν βασιλέα Αἰγύπτου “to Pharaoh, king of Egypt”), but, as this, in the Quotation, might

have been less easily understood than *eis Aigynpton* "into Egypt", and not so much in harmony with the context, which is not so particular as the original, the omissions being taken as proofs thereof, the latter is preferred.

## (9)

Acts XV. 16—17.

[καθὼς γέγραπται] <sup>16</sup>Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν, <sup>17</sup>ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει κύριος ὁ ποιῶν ταῦτα.

16. D\* d μετα δε | D επιστρέψω | B κατεστρεμμένα, item al<sup>3</sup> Procop -στραμμένα ... E ανεσκαμμένα | C\* (vdtr) 68 al οικοδομησω sec. loco.  
17. E al<sup>1</sup> Chr om an | κυριον ... D aeth ar<sup>p</sup> θεον | ο ποιων cACD\*\*EGH al ut vdr omn Chr al .... Ln om δ cB (D\* ποιησει) | ταυτα cABCD al m vg cop aeth ... (=Gb Sz) add παντα cH al pm syr al Chr al.; praem EG al mu.

[as it is written,] <sup>16</sup>After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: <sup>17</sup>That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

Amos IX. 11—12.

<sup>11</sup>ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀναστήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, καὶ ἀνοικοδομήσω τὰ πεπτωκότα αὐτῆς, καὶ τὰ κατεσκαμμένα αὐτῆς ἀναστήσω, καὶ ἀνοικοδομήσω αὐτήν καθὼς αἱ ἡμέραι τοῦ αἰῶνος, <sup>12</sup>ὅπως ἐκζητήσωσιν οἱ κατὰλοιποι τῶν ἀνθρώπων, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει κύριος ὁ ποιῶν πάντα ταῦτα.

11. ἐν τ. ημ. εκ. . . ταῖς ἡμέραις ἐκείναις 62. 147. | ανοικ. pr. . . αναστ. ησω Compl. Ed. | αυτης Compl. Ed. αυτων | τα κατεσκ. . . κατεστραμμένα Alex. MS.

12. ὅπως . . . add ἂν Alex. MS. | οι Ed. Aid. με οι | Alex. MS. et al των ανθρ. . . add τον κυριον | επ' αυτ. in Aid. Ed. desunt | κυρ: ο π. . . κυριος ο θεος ο ποιων Alex. BMSS. | παν. ταν. . . ταυτα Alex. MS. Compl. Ed.

<sup>11</sup>In that day will I raise up the tabernacle of David that is fallen, and I will build again the fallen *places* thereof, and I will raise up the ruins thereof, and I will build it again, as *in* the days of old: <sup>12</sup>that the residue of men may seek after *Me* and all the Gentiles, upon whom my name is called, saith the Lord who doeth all these things.

Amos IX. 11—12.

ביום (ההוא אקים את-  
סבת דוד הנפלת ונרדתי  
את- (שפציחן) ונרסמתי  
אקים (בבניתיה פוימו עולם:  
למען (יירשו את-  
שארית (אדום) וכל-  
הגוים אשר- (נקרא שמי  
(עליהם נאם-יהוה (עשה  
את)

q) פוציחם 80 a p. K. r) פוציחם 111 K. s) = 1 K. t) = 474 K. u) plurimi K. u) = 428 K. x) = 593 K. y) = 17. 244 K. 2. 226 a p. R. 1 K. 180 K. z) = 29 K. a) עליהן 244 a p. K. b) = 95 K. c) = 95 K. אלה 304 a p. R.

<sup>11</sup>In that day will raise up the tabernacle of David that is fallen, and close\* up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: <sup>12</sup>That they may possess the remnant of Edom, and of all the heathen, which are called by my name,† saith the LORD that doeth this.

\* ¶ Heb. hedge or wall.

† ¶ Heb. upon whom my name is called.

The first verse of this Quotation differs from the Sept., which literally renders the Hebrew, as follows: It begins with: *Μετὰ ταῦτα ἀναστρέψω* "After these things I will return", pointing to a time posterior to which something is to be done, whilst the Hebrew reads *ביום ההוא* "In that day", pointing to the time of the deed, which, after

all, must be after another time; in the Sept. ἐν τῇ ἡμέρᾳ ἐκείνῃ. The יום ההוא "that day" refers to the אחרית הימים "last of the days", αἱ ἐσχάται ἡμέραι whereby in Acts II. 17 is rendered the phrase in Joel III. 1 אחר־כן, in the Sept. μετὰ ταῦτα "afterwards."

The Quotation continues with: "I will repair the tabernacle of David which has fallen", for: "I will raise (or set) up (i. e. erect, and here, erect again or restore) the tabernacle of David which has fallen, and repair (Heb. wall up) its fallen (parts) (Heb. their breaches)", where it is seen that in the Acts it is merely abridged. It could not be *restored* but by *repairing*, which would be that of its *fallen parts*. It ends with: "And its (parts) dug down will I repair, and I will make it right again", for: "and its (parts) dug down (Heb. torn down) will I restore, and I will repair (Heb. build) it, as the days of old", i. e. so that it may be as it was in ancient times. Now, *restoring* is the result of *repairing*, and when a thing is made all right again, it is brought back to its condition in the days of old. Thus they state the same thing.

In the second verse, we find the Quotation agreeing in the main with the Sept., while they both differ from the Hebrew, thus reversing the matter. We say *in the main*, for, the object of the search, viz. *τον κυριον* "the Lord", is specified in the New Test. additionally to what the Sept. gives, in which, however, it is implied, as shown in the translation — "seek after *Me*". And the Sept. ends with πάντα ταῦτα, whereas in the Acts it is only ταῦτα, according to our text (wherein it agrees with the Heb.), though, as shown in the Var. Lect., s (= Gb Sz) gives πάντα ταυτα. On the point of difference Dr. Davidson remarks (in Sac. Herm. pp. 462—3) thus: "Comparing, however, the citation with the original, we find one clause essentially different, viz. ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἐθνῶν, for which the Masoretic text has לְמַעַן יִרְשׁוּ אֶת־שְׁאֵרֵי אֲדָמָה. The Septuagint and New Testament coincide. We are of opinion that the Hebrew has been altered in this place since the time of the Greek Version, there being no evidence that the latter was changed in conformity with the Greek of Luke. The translators seem to have had in their copies יִרְשׁוּ not יִרְשׁוּ, and אֲדָמָה not אֲדָמָה. For אֶת they read אֹתִי *me*, or perhaps אֹתִי, the *god* being an abbreviation of יְהוָה. According to Mede, for אֶת they read אֵל, and translated it by *κύριος*, as elsewhere. From the citation of the clause according to the Septuagint, infallible authority sanctions the Hebrew reading just stated. There is, therefore, no alternative, but to suppose that the Hebrew text, as it now stands, is corrupt. If it be objected that this is a gratuitous conjecture, we reply, that the New Testament is a sufficient warrant, even though no MS. hitherto collated should concur. We are exceedingly slow to adduce the charge of wilful corruption against the Jews, yet, in the present case, there is ground for suspecting that the alteration was made in favour of themselves and against the Gentiles."

That the clause in each presents different ideas is apparent. If the Sept. has not been altered to conform with Acts, (and for that there is no evidence), it follows that the Heb. has been changed. Now, how may it be restored, with the least possible change upon its present reading? As *οἱ καταλοιποὶ* is in the nom. case, its correspondent *שְׁאֵרִי* will be so too, and thus the sign of the acc. *אֶת* prefixed must belong to some word omitted. *οἱ κατάλοιποι* being followed by *τῶν ἐνθρόνων*, it is clear that *אֱלֹהִים* is for *אֱלֹהִים*, and indeed that reading is found in some MSS. (?) But in this change, we have dropped a letter י; and, as the Jews were very particular about the number of letters, we hence infer that, in the original change, one was omitted from some other part of the clause. *ἐκζητήσωσιν* cannot be the translation of *יִרְשִׁי* but of some other word, in all probability *יִרְשִׁי*, at least the latter is both so rendered, and formable from the former with very little change. Now, the signification of "seeking, searching for" is found attached to this verb, chiefly in the phrase *יְרַשֵׁ אֶת יְהוָה* "to seek Jehovah" i. e. "to seek unto Him", to have recourse to Him for aid by prayer &c.; and as we require a word of one letter after *אֶת* the sign of the acc., we infer that, since Jehovah is represented speaking, it must be י (yod), thus making *אֶתִּי*. This, though omitted in the Sept., is yet found in the New Test., but expressed by *τον κυριον*, which may have been exchanged for it, for perspicuity's sake, unless it be, as Dr. Davidson remarks, that the י (yod) is an abbreviation of *יְהוָה*. If this were the only passage wherein the New Test. varies, as regards Quotations, from the original, it would be going too far to say that Luke wilfully corrupted the original, when he is supported by the Sept., and especially when the present reading favours the Jews. Had Luke's different reading favoured them, then we might have admitted that he had corrupted the text; but, as long as we bear in mind the national antipathy they had to the Gentiles' enjoying equal privileges with themselves, which was manifested in the infancy of Christianity — the religion for the world, and the expectations they had formed of their own race in connection with the promised land, we cannot but lay the alteration to their charge.

## (10)

Rom. IX. 27—28.

Is. X. 22—23.

Is. X. 22—23.

[<sup>27</sup> Ἦσας δὲ κράξει ὑπὲρ τοῦ Ἰσραὴλ] Ἐάν ἡ ὁ ἀριθμὸς τῶν νύδων Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα σωθήσεται.

<sup>28</sup> λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι λόγον συντεμμένον κύριος ποιήσει ἐν τῇ γῇ.

<sup>22</sup> καὶ ἐὰν γένηται ὁ λαὸς Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα αὐτῶν σωθήσεται. λόγον συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, <sup>23</sup> ὅτι λόγον συντεμμένον κύριος ποιήσει ἐν τῇ οἰκουμένῃ ὅλη.

<sup>22</sup> בְּיָמֵינוּ (אֲמַר) יִהְיֶה עַמֶּךָ יִשְׂרָאֵל (ב) כְּחֹל הַיָּם שְׂאֵר יִשׁוּב (ב) בְּלִיץ (ה) הָרִיץ שׁוֹמֵר (ע) עֲדָקָה: <sup>23</sup> בְּיָמֵינוּ וְיִהְיֶה עַמֶּךָ יִשְׂרָאֵל (ה) עֲדָנִי יְהוָה (ז) עֲשֵׂה בְקִרְבְּךָ כְּלִי הָאֵשׁ:

27. *υπολειμμα* (sic nullus testis in LXX.) cAB Eus ...  
 47. *υποκαταλειμμα* c καταλειμμα cDEFGKL al certe pler Thdrt al ... Chr *εγκαταλειμμα*.

28. *εν δικαιοσυνη, οτι λογ. συντηται*, cDEFGKL al longe pl vg it syr<sup>p</sup> ar<sup>p</sup> go sl Eus<sup>1</sup> Chr Thph Occ Hier Ambrst Bed... Ln om cAB 23.\* 47.\* 67.\*\* syr (pergit και ποιησει) cop ar<sup>e</sup> Eus<sup>1</sup> Dam Aug<sup>2</sup> (aeth versum sic habet: *quia consummatum et praecisum verbum enarret Deus in mundo* . . Thdrt om *συντελων usq. λογον*) | B o κυρ.

22. Om *αυτων* Alex. MS.; *λογον γαρ συντελων* Alex. M. MSS. et Ald. Compl. Edd.

23. *κυρ. ποιησει... ποιησει ο Θεος* Alex. MS. . . March MS. o *Θεος ποιησει* Compl. Ed. *κυριος, κυριος δυναμειν ποιησει*.

z) = 249. 355 K. a) = 474 K. b) = 30 K. c) = 180 K. d) 150. 309. 612 K. e) = 180 K. 342 in textu K. f) 613 K. 714 K. 715 K. 716 K. 717 K. 718 K. 719 K. 720 K. 721 K. 722 K. 723 K. 724 K. 725 K. 726 K. 727 K. 728 K. 729 K. 730 K. 731 K. 732 K. 733 K. 734 K. 735 K. 736 K. 737 K. 738 K. 739 K. 740 K. 741 K. 742 K. 743 K. 744 K. 745 K. 746 K. 747 K. 748 K. 749 K. 750 K. 751 K. 752 K. 753 K. 754 K. 755 K. 756 K. 757 K. 758 K. 759 K. 760 K. 761 K. 762 K. 763 K. 764 K. 765 K. 766 K. 767 K. 768 K. 769 K. 770 K. 771 K. 772 K. 773 K. 774 K. 775 K. 776 K. 777 K. 778 K. 779 K. 780 K. 781 K. 782 K. 783 K. 784 K. 785 K. 786 K. 787 K. 788 K. 789 K. 790 K. 791 K. 792 K. 793 K. 794 K. 795 K. 796 K. 797 K. 798 K. 799 K. 800 K. 801 K. 802 K. 803 K. 804 K. 805 K. 806 K. 807 K. 808 K. 809 K. 810 K. 811 K. 812 K. 813 K. 814 K. 815 K. 816 K. 817 K. 818 K. 819 K. 820 K. 821 K. 822 K. 823 K. 824 K. 825 K. 826 K. 827 K. 828 K. 829 K. 830 K. 831 K. 832 K. 833 K. 834 K. 835 K. 836 K. 837 K. 838 K. 839 K. 840 K. 841 K. 842 K. 843 K. 844 K. 845 K. 846 K. 847 K. 848 K. 849 K. 850 K. 851 K. 852 K. 853 K. 854 K. 855 K. 856 K. 857 K. 858 K. 859 K. 860 K. 861 K. 862 K. 863 K. 864 K. 865 K. 866 K. 867 K. 868 K. 869 K. 870 K. 871 K. 872 K. 873 K. 874 K. 875 K. 876 K. 877 K. 878 K. 879 K. 880 K. 881 K. 882 K. 883 K. 884 K. 885 K. 886 K. 887 K. 888 K. 889 K. 890 K. 891 K. 892 K. 893 K. 894 K. 895 K. 896 K. 897 K. 898 K. 899 K. 900 K. 901 K. 902 K. 903 K. 904 K. 905 K. 906 K. 907 K. 908 K. 909 K. 910 K. 911 K. 912 K. 913 K. 914 K. 915 K. 916 K. 917 K. 918 K. 919 K. 920 K. 921 K. 922 K. 923 K. 924 K. 925 K. 926 K. 927 K. 928 K. 929 K. 930 K. 931 K. 932 K. 933 K. 934 K. 935 K. 936 K. 937 K. 938 K. 939 K. 940 K. 941 K. 942 K. 943 K. 944 K. 945 K. 946 K. 947 K. 948 K. 949 K. 950 K. 951 K. 952 K. 953 K. 954 K. 955 K. 956 K. 957 K. 958 K. 959 K. 960 K. 961 K. 962 K. 963 K. 964 K. 965 K. 966 K. 967 K. 968 K. 969 K. 970 K. 971 K. 972 K. 973 K. 974 K. 975 K. 976 K. 977 K. 978 K. 979 K. 980 K. 981 K. 982 K. 983 K. 984 K. 985 K. 986 K. 987 K. 988 K. 989 K. 990 K. 991 K. 992 K. 993 K. 994 K. 995 K. 996 K. 997 K. 998 K. 999 K. 1000 K.

[<sup>27</sup>Esaias also crieth concerning Israel,] Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: <sup>28</sup>For he will finish <sup>\*</sup>the work, and cut <sup>†</sup>it short in righteousness: because a short work will the Lord make upon the earth.

\* ¶ Or, the account.

<sup>22</sup>And though the people of Israel be as the sand of the sea, a remnant of them shall be saved: <sup>\*</sup>*He will finish the work, and cut it short in righteousness;* <sup>23</sup>for <sup>†</sup>a short work will the Lord make in the whole world.

\* Gr. finishing the word and cutting <sup>†</sup>it short.

† Gr. a word cut short or to pieces.

<sup>22</sup>For though thy people Israel be as the sand of the sea, *yet* a remnant\* of them shall return: the consumption decreed shall overflow <sup>†</sup>with righteousness. <sup>23</sup>For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

\* ¶ Heb. in or among.

† ¶ Heb. in.

The original begins with *כי אם יתקנה עמך ישראל כחול הים* "If thy people Israel should be as the sand of the sea," in which it is followed by the Sept., excepting "thy," in *ὁ λαος Ισραηλ* "the people of Israel." But, as "the sand of the sea" is often put as the image of abundance, Paul in explaining the idea writes: *ἐάν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ισραηλ ὡς ἄμμος τῆς θαλάσσης* "if the number of the sons of Israel should be as the sand of the sea," and that is his departure from Isaiah's words.

For *ישׁאר ישיב בו* "a remnant in (or among, we say, of) it (i. e. them) shall return", (i. e. be converted to Jehovah, see ver. 21), the Sept. has *τὸ κατάλειμμα αὐτῶν σωθήσεται* "the remnant of them shall be saved," which the apostle gives, only omitting *αὐτῶν*, which is of course implied. Now, the ideas are fundamentally the same, since they would be *saved* or preserved from destruction, by *returning* to Jehovah, and putting their trust in Him; see vers. 20—21. In the original, the *conversion* is made prominent; whereas Paul declares its effect in their *salvation*.

The Heb. continues with, as the usual rendering: "a finishing (or ending i. e. consumption or destruction) is cut off (i. e. decreed, determined), overflowing (or sweeping away, i. e. which shall sweep away)

as right, (as a right thing, or just as it should do)", by which translation the unavoidableness of the destruction is made prominent; or, it may be rendered: "the destruction (*which is*) decreed; is overflowing (shall sweep away) as right (as it should)," thus marking the effect of the decree, and the certainty of the foregoing statement; and this is as in the Authorized Version. Gesenius makes it: "*bringing in justice like a flood*, i. e. overwhelming the wicked with merited punishment,  $\text{הַדִּשְׁתָּוָה}$  being accus. governed by  $\text{הַיָּשׁוּעַ$ . But, I prefer the usual meaning, inasmuch as the destruction is represented bringing in justice, whereas, properly speaking, justice demands destruction, and because justice is diverted to mean merited punishment, whereas the punishment of the wicked involves their destruction. The Sept. renders by  $\text{λόγον συντελῶν καὶ συντέμων ἐν δικαιοσύνῃ}$  "finishing (or accomplishing) and briefly executing the saying (i. e. decree) in righteousness," in which the apostle follows it, but gives it as a reason "for" the preceding,  $\text{λογον γαρ}$ . I have just now stated the usual rendering of the clause, as found in the Sept. But from the fact that in the next clause  $\text{הַדִּשְׁתָּוָה}$  is translated by  $\text{λογον}$  and  $\text{הַיָּשׁוּעַ}$  by  $\text{συντετεμνημενον}$ , and as similar words would be similarly rendered, one cannot help thinking that  $\text{συντεμωνων}$  corresponding to  $\text{הַיָּשׁוּעַ}$  has changed places with  $\text{συντελων}$ . Restored to that order, it would then be translated: "cutting off (or decreeing) the saying (or account, reckoning), and finishing it in righteousness", which will be found to correspond precisely with the original. "He will cut off (or decree) a saying (or reckoning)", when compared with "a finishing (or destruction) is cut off (or decreed)", presents no difference, since the reckoning is made at the winding up or finishing, and in the present case it was to involve destruction. While, in the original, the fact is simply stated, in the version its originator is pointed out. "He will bring to an end (or execute) the saying (or reckoning) in righteousness", and: "the finishing (or destruction) is overflowing (shall sweep away) as right (as it should)" amount to the same thing, with the same difference as in the other comparison. When "the destruction shall sweep away" is represented as done by one, it reads: "he shall make the destruction sweep away"; and, as the destruction is to cease only with the sweeping away, it becomes: "he shall finish the destruction," which is the result of the reckoning. This arrangement and meaning of the clause in the version coincide better, not only with the original, but also with itself; as the means for fulfilling the statement of the preceding clause is stated in the first part of it, and their accomplishment, which declares the certainty of the threat, its last part expresses.

With this last part is fitly linked the concluding clause  $\text{ὅτι λόγον συντετεμνημένον ποιήσει κύριος ἐπὶ τῆς γῆς}$  "because the Lord (Jehovah) will do upon the earth a cut-off saying, (i. e. a reckoning which has been decreed)", which assigns the reason, points out the ground upon

which rests the stability of what has just now been noticed. The original runs thus *יְהוָה צָבָאוֹת עֲשֵׂה בְּקֶרֶב כָּל־הָאָרֶץ* "for, a finishing (or destruction), and (i. e. even) a decreed *thing* (meaning a decreed destruction), the Lord Jehovah of hosts making (i. e. shall make) in the midst of all the land." Moses Stuart renders it: "Yea, destruction is verily determined on; the Lord Jehovah will execute it in the midst of the land." But, although it could bear such an interpretation, I yet prefer the other, as it coincides with Paul's. Thus, then, have we seen that the Quotation not only does not present a different meaning from, but even agrees very closely with, the original.

## (11)

Rom. XI. 9—10.

[<sup>9</sup>καὶ Δαυὶδ λέγει] Γενή-  
θῃτω ἡ τράπεζα αὐτῶν εἰς  
παγίδα καὶ εἰς θήραν καὶ  
εἰς σκάνδαλον καὶ εἰς ἀνα-  
πόδομα αὐτοῖς, <sup>10</sup>σκοτισθή-  
τωσαν οἱ ὀφθαλμοὶ αὐτῶν  
τοῦ μὴ βλέπειν, καὶ τὸν  
ῥῶτον αὐτῶν διὰ παντός  
συνκαμψον.

9. FG al ανταποδομα.

10. συνκαμψον cB\*D\*FG...  
ς Ln 49. συγκ. cAB\*\*CD\*\*\*  
Ev<sup>tr</sup>L etc.

[<sup>9</sup>And David saith,] Let  
their table be made a  
snare, and a trap, and a  
stumblingblock, and a re-  
compence unto them: <sup>10</sup>Let  
their eyes be darkened,  
that they may not see,  
and bow down their back  
always.

Ps. LXVIII. 23—24.

<sup>23</sup>γενήθῃτω ἡ τράπεζα  
αὐτῶν ἐνώπιον αὐτῶν εἰς  
παγίδα καὶ εἰς ἀναπόδοσιν  
καὶ εἰς σκάνδαλον. <sup>24</sup>σκο-  
τισθήτωσαν οἱ ὀφθαλμοὶ  
αὐτῶν τοῦ μὴ βλέπειν, καὶ  
τὸν ῥῶτον αὐτῶν διὰ παν-  
τός σύγκαμψον.

Om. ἐνώπιον αὐτῶν | αν-  
ταπ. ... θηραν, others αν-  
ταπόδομα.

<sup>23</sup>Let their table before  
them become a snare, and  
a recompence and a stumb-  
ling block; <sup>24</sup>Let their  
eyes be darkened, that  
they may not see, and bow  
down their back always.

Ps. LXIX. 23—24.

יְהוָה־שְׁלַחֲנָם <sup>23</sup>  
(לִפְנֵיהֶם לְשִׁלּוּמִים לְמוֹקֵשׁ  
)  
<sup>24</sup>תַּחֲשֹׁכֵנָה עֵינֵיהֶם מִרְאוּת  
(וּמַחְשֵׁי הַמָּוֶד)

h) = 97 K. i) = 30 K.  
k) 1 = 285 K. l) 77 125 a  
p. 538 f. K.

<sup>23</sup>Let their table become  
a snare before them; and  
*that which should have been*  
*for their welfare, let it be-*  
*come a trap.* <sup>24</sup>Let their  
eyes be darkened, that  
they see not; and make  
their loins continually to  
shake.

This Quotation follows the Sept. throughout, excepting that the latter, after the Heb. לִפְנֵיהֶם, reads ἐνώπιον αὐτῶν "in face of them," instead of which Paul would seem to have written at the end αὐτοῖς "to them;" since he says: "let their table become for such and such unto them," whereas in the original it is: "let their table *in their presence* be for such and such;" also that the former, besides inverting the order of the two last expressions, adds καὶ εἰς θήραν "and for a trap." The original הַפֶּה is applied not only to the *net* for enclosing birds (see Amos III, 5), but also to the *trap* for catching wild beasts or men by the foot (see Job XVIII, 9). Now, the Sept. has rendered it by παγίς, which, however, expresses the former idea only, and in order to give the latter also, the apostle has added θήρα. Thus, then, he has merely fully rendered the original expression.

The next two expressions, when inverted, are nearly the same that occur in the LXX. But the Heb. is translated as above. However,



one of the meanings, and that not the least frequent, of the Piel form of the verb, from which the noun is derived, is to *requite, recompense*, (see Judg. I. 7; Jer. XVI. 18; Ps. LXII. 13) so that the noun may denote *recompence*, or that which is appropriately rendered. Nor is there any difference at bottom, since that wherewith they were *rewarded* might have been for their *welfare*, only it proved a *stumbling-block*, an *obstruction*, an occasion for sin, and consequently for ruin.

## (12)

Rom. XI. 26—27.

[<sup>26</sup> καθὼς γέγραπται]

“Ἡξεῖ ἐκ Σιών ὁ ρυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>27</sup>καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

Is. LIX. 20—21.

<sup>20</sup>καὶ ἥξει ἐνεκεν Σιών ὁ ρυόμενος καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. <sup>21</sup>καὶ αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, εἶπε κύριος.

Is. LIX. 20—21.

וְיָבֹא לְצִיּוֹן נֹאדָר וְיִשְׁבֵּי פֶשַׁע (בְּעֶשְׂקֶךָ נָאם יְהוָה): וְאֵנִי (זֹאת בְּרִיתִי) אֶמַר יְהוָה

Is. XXVII. 9.

... ὅταν ἀφέλωμαι τὴν ἁμαρτίαν αὐτοῦ...

Is. XXVII. 9.

...הָסֵר הַפְּאִתָּא....

26. ἀποστρέψει CABCD\* 39.47.80...FG go ἀποστρέψει...ς καὶ ἀποστρέψει cD\*\*ct\*\*\*L al pler vv pl Chr Thdrt al.

20. ἐνεκεν Mar. MS. Ald. Ed. ἐνεκα... ἐκ 93. ἀπο Compl. Ed. | Ἰακώβ add εἶπεν Κυρίου Mar. MS.

u) = 72 K. x) = 115 K. y) אהא pl. K.

9. ὅταν... ὅτ' ἂν Barb. MS. | τ. ἁμαρ. αὐτ... αὐτ. τ. α. Alex. Barb. MSS. Compl. Ed. ... ἁμ. αὐτ. Mar. MS.

[<sup>26</sup>as it is written.] There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: <sup>27</sup>For this is my covenant unto them, when I shall take away their sins.

<sup>20</sup>And the Deliverer shall come on account of Zion, and shall turn away ungodliness from Jacob; <sup>21</sup>And this is my covenant unto them, said the Lord.

<sup>20</sup>And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. <sup>21</sup>As for me, this is my covenant with them, saith the LORD.

<sup>9</sup>when I remit his sin.

<sup>9</sup>...to take away his sin...

Paul agrees with the Sept., excepting that he reads ἐκ Σιών “out of Zion” for ἐνεκεν Σιών “on account of Zion;” omits εἶπε κύριος “said the Lord,” and adds ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν “when I remit (or forgive) their sins (or errors),” which he probably takes from Is. XXVII. 9. of the Sept., only it is there in the Sing. τὴν ἁμαρτίαν αὐτοῦ “his sin.”

The Heb. says יִצֵּי “to Zion;” the LXX. ἐνεκεν Σιών “on account of Zion;” the New Test. ἐκ Σιών “out of Zion,” which appears to express exactly the opposite of the Heb. Now, every one know that, before one can come *from* a place, he must be *in* it, and, if he has not been always there, he must have come *to* it. This being applied, they would appear to view the coming at different times, and that is all the variance. They both mention a coming, only the Heb. states the former—the coming *to*, while the New Test. the latter—that *from*. “When it is said that the Redeemer should come *out of Zion*, it means that he should arise among that people, be descended from themselves,

or should not be a foreigner." The Sept. seems to have regarded it as meaning: "he shall come *for* Zion", marking that for whose advantage his coming would serve.

The next clause in the Sept. and New Test. is ἀποστρέψει ἀσεβείας ἀπὸ Ιακώβ "he shall turn away impieties from Jacob," whereas the Heb. is וְיָשׁוּבֵנוּ פֶשַׁע בְּעֵצָקָה "and (he shall come) to the returners from transgression in Jacob." Gesenius thus remarks on the prep. לְ. "A) as pp. denoting *motion*, or at least *direction towards* any thing, a turning *to* or *toward* any object. 1. *to, toward, unto*, Gr. εἰς, espec. after verbs of going, where it differs from לְ, in that לְ is put before the *person* to whom one goes, and לְ before the *place*." As לְ in the text, is admitted to be prefixed to *person*, it cannot therefore have the meaning just now stated. Passing farther on he says: "3. It serves to mark the dative, like the Eng. *to*, Fr. *à* prefixed to nouns, where the Latin, Greek and German employ the dative case. Thus b) as marking the person (or thing) *to* or *for* whose use, advantage, profit a thing is done or serves." Now, this we may regard as its meaning in the text. It will then point out that his coming would be "for the good of the returners from transgression in Jacob," i. e. of those in Jacob, not, probably, who had returned, but who would do so. And their returning being consequent upon his coming, it might, in order to present him as the main cause thereof, be said: "he shall turn away the transgression which is in Jacob." But I think that לְ marks the final object, "he shall come *for* them," with the intention of getting them, and as, in the getting of them, he had to exert his power, so as to make them fit objects of acquisition, it may well be rendered: "he shall turn away transgressions from Jacob." The Quotation makes prominent the agency of the Redeemer; and, as this agency is consequent on his coming, is exerted on men and for the purpose of making them his, it is seen that the original, which states chiefly the objects of his coming, is not much different. They may be thus compared. The New Test. ultimately means: "he shall come and *make them* turn away from transgression in Jacob," while the Heb. runs: "he shall come *for those who* turn away from transgression in Jacob," the former looking to the prior act, the latter to the posterior.

Paul continues with the introductory clause of the next verse, after omitting, like the Sept., εἰπε κυριος, as the rendering of וַיֹּאמֶר יְהוָה; and then he quotes from another passage, seemingly Is. XXVII. 9. of the Sept., where the Heb. runs: "and this *is* all the fruit to take away (or, of taking away, i. e. when I take away) his sin." Or, it may be regarded as *part* of another promise found in Jer. XXXI. 33—34; or, rather, as an *abridgment* of that promise, and expressing its *substance*. "It is clear that he intended to express the *general sense* of the promises, as they were well known to the Jews, and it was a point concerning which he did not need to argue or reason

with them, that GOD had made a covenant with them, and intended to restore them, if they were cast off, but should then repent and turn to him."

(13)

Heb. I. 10—12.

[<sup>10</sup>καὶ] Σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί. <sup>11</sup>αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, <sup>12</sup>καὶ ὥστε περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται, σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

11. διαμένεις hoc acc. L al ut vdr longe pl cop syr utr al ... D\*\*\*EM al vg d e f διαμένεις.

12. ὥστε...D\*(E?) Dam ως | ἐλίξε...D\* 43 d e f vg. (non harl\*) Tert ἀλλάξεις | αὐτοὺς cD\*\*\*KLM al ut vdr omν vv pl pp pm... Ln add ως ἱματίον (D\*E ἱματ.) cABD\*E d e aeth.

<sup>10</sup>[And.] Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup>They shall perish, but thou remainest; and they all shall wax old as doth a garment; <sup>12</sup>And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Ps. CII. 26—28.

<sup>26</sup>κατ' ἀρχάς τὴν γῆν σὺ κύριε ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί. <sup>27</sup>αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὥστε περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγήσονται. <sup>28</sup>σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

26. τὴν γῆν σ. κυρ. ... σὺ κυρ. τ. γ. Alex. MS. Ald. et Compl. Edd.

27. ἐλίξεις cAB et fere omν MSS. ... ἀλλάξεις in aliq. et vg it Ir Or al.

Ps. CII. 26—28.

לְפָנַי (הָאָרֶץ) (יְסֻדָּהּ) <sup>26</sup>  
וּמַעֲשֵׂה יְדֵיךָ שְׁמַיִם: <sup>27</sup>  
יֵאָבְדוּ וְאַתָּה תַעֲמֹד (וְזָכַרְךָ) <sup>28</sup>  
כְּבֹדְךָ יִכְלֹו (וְיִבְלֵוּ) <sup>29</sup>  
וְאַתָּה תִּחְלִיפֵם וְיִחְלָפוּ: <sup>30</sup>  
(הוּא וְשָׁנוֹתֶיךָ לֹא יִשְׁתַּחֲוּוּ): <sup>31</sup>

z) t.c. = 208 K. a) π = 1 K. b) + η α f. 1. 19. 224 K. c) = 245 K. d) י = 206. 601 K. e) = 156 K. f) י = 43 K. g) = 150. 170 K.

\* וְיִחְלָפוּ.

<sup>25</sup>In the \*beginning, thou, Lord, didst lay the foundation of the earth, and the heavens are the works of thy hands. <sup>26</sup>They shall perish, but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; <sup>27</sup>but thou art the same, and thy years shall not fail.

\* Gr. beginnings.

<sup>25</sup>Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. <sup>26</sup>They shall perish, but thou shalt \*endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: <sup>27</sup>But thou art the same, and thy years shall have no end.

\* ¶ Heb. stand.

Here the New Test. and the Sept. differ only in the arrangement of the first clause, (which see above), [and in the addition in some texts of ὡς ἱματίον as noted above]. They both differ from the Heb. in adding σὺ κυριε "thou, O Lord", and omitting the pronoun in כֻּלָּם "all of them", giving only παντες "all", which, however, is to be rendered "they all." They express the time more definitely by κατ' ἀρχάς "down to the beginnings", for כְּפָנַי "to the forepart" = "forwards," and, applied to time, "of old". παλαιωθήσονται "shall be made old" renders יֵבִי "shall fall away" or "decay", which takes place when a garment becomes old. ἐλίξεις "shalt thou roll up" renders תִּחְלִיפֵם "shalt thou make them pass away" or "change". As the outer garment

was rolled up, when no longer to be used, so, to make it pass away or to change it, would mean the same thing. *σύ δὲ ὁ αὐτὸς εἶ* "but thou art the same," is beautifully, and briefly, yea sublimely expressed by *וְאַתָּה הוּא* "and thou—he" (or the being). Lastly, *ἐκλείψουσιν* "shall leave off," equals *יִסָּמְךָ* "shall be finished" or "have an end".

Dr. Davidson in *Introd. to Old Test.* p. 163 writes: "This Quotation is taken from the Septuagint, which agrees very nearly with the Hebrew. Instead of *וְאַתָּה הוּא* the Cod. Vat. of the LXX. has *ἐλίσσεις*, which is inaccurate, though the writer of the Epistle follows it". (But Dr. D. had said, on p. 162 "The Alexandrine recension of the LXX. which the apostle used." But if he used it for Heb. I. 6., why should he follow the Cod. Vat. here?) He adds: "The Alex. Cod. has *ἀλλάξεις*, which is in D and the vulgate, and is certainly conformable to the original, but is not the true reading in the epistle to the Hebrews." Now, if the writer followed the Cod. Alex., we should have expected *ἀλλάξεις*, but, as we find *ἐλίσσεις*, the inference is that he did *not* use it. He ends with: "There is not the least probability, that the original reading both in the Psalm and this Epistle was *ἀλλάξεις*." Probably not, and yet, as I have shown above, the various renderings do not alter the sense. The same meaning is conveyed notwithstanding.

According to Tischendorf's text, this Quotation should be placed in Table D.d.r.a.o.

## (14)

Heb. III. 7—11.

Ps. XCIV. 8—11.

Ps. XCV. 7—11.

[καθὼς λέγει τὸ πνεῦμα  
τοῦ ἁγίου,] Σήμερον ἐὰν τῆς  
φωνῆς αὐτοῦ ἀκούσῃτε, ὁ μὴ  
σκληρόνητε τὰς καρδίας  
ὑμῶν ὥς ἐν τῷ παραπαι-  
κρασμῷ κατὰ τὴν ἡμέραν  
τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,  
ὅθ' ἐπείρασαν οἱ πατέρες  
ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον  
τὰ ἔργα μου. <sup>10</sup> διὸ προσέχθισα τῇ  
γενεῇ ταύτῃ καὶ εἶπον, Ἀεὶ  
πλανῶνται τῇ καρδίᾳ· αὐ-  
τοὶ δὲ οὐκ ἔγνωσαν τὰς  
ὁδοὺς μου, <sup>11</sup> ὥς ὅμοσα ἐν  
τῇ ὀργῇ μου· Εἰ εἰσελεύσον-  
ται εἰς τὴν κατάνυσίν μου.

9. οὐ ... D\*E\* οπου | επι-  
ρασαν eABCD\*E\* 17. d e cop  
(ap Wst) Leif ... (Gb<sup>b</sup>) add  
με cd\*\*\*E\*\*KLM al pler f vg  
al pl Chr Thdrt al | εν δοκι-  
μασία (Gb<sup>b</sup>) eABCD\*EM 73.  
137. d e cop Leif; item Clem  
Did ... ε εδοκιμασαν με cd\*\*\*  
KL al pler vg syr al mu | AC

ἡ σήμερον ἐὰν τῆς φωνῆς  
αὐτοῦ ἀκούσῃτε, μὴ σκλη-  
ρόνητε τὰς καρδίας ὑμῶν,  
ὥς ἐν τῷ παραπαικρασμῷ,  
κατὰ τὴν ἡμέραν τοῦ πι-  
κρασμοῦ ἐν τῇ ἐρήμῳ. <sup>10</sup> οὐδ'  
ἐπείρασάν με οἱ πατέρες  
ὑμῶν, ἐδοκίμασαν καὶ εἶδον  
τὰ ἔργα μου. <sup>11</sup> διὸ προσε-  
χθισα τῇ γενεῇ ταύτῃ, καὶ εἶπα Ἀεὶ  
πλανῶνται τῇ καρδίᾳ, καὶ  
αὐτοὶ οὐκ ἔγνωσαν τὰς ὁδοὺς  
μου. <sup>11</sup> ὥς ὅμοσα ἐν τῇ  
ὀργῇ μου, Εἰ εἰσελεύσονται  
εἰς τὴν κατάνυσίν μου.

8. πικρασμον ... Alex.  
MS. et Ald. Compl. Edd.  
πειρασμον.

9. με om in Cod. Alex. al<sup>2</sup>  
it | εδοκ. add με Alex et al  
mu MSS. Ald. et Compl. Edd.

10. τεσσαρ. ... τεσσαρ. in  
Alex. MS. | εἶπα ... εἶπον in  
Alex. et al. pm. MSS. | και

יְהוָה (אֱלֹהֵינוּ) בְּקוֹל  
הַשְׁמַעֲתִי: <sup>8</sup> אֲלֵךְ-תִּקְשֹׁן  
(יְהוָה) בְּמַרְיָכָה (בְּיָמֵינוּ)  
מִסָּחָה בְּמַדְבָּר: <sup>9</sup> אֲשֶׁר נִסּוּנוּ  
(אֲבוֹתֵינוּ) בְּהַטְנִי (נִסְנוּ)  
רְאוּ פְעָלִי: <sup>10</sup> אֲרִבְעִים שָׁנָה  
(אֲקִיט בְּדוֹר וְאֶמֶר) (אֲעֵם)  
(אֲשֶׁר) (אֲלֵבֵב) (יְהוָה וְהֵם)  
לֹא-יָדְעוּ דְרָכֵי: <sup>11</sup> (אֲשֶׁר-  
נִשְׁבַּעְתִּי) (בְּאֶפֶס) אֶסְבִּיבָן  
אֶל- (מִן) מִנְיָחָתִי:

x) + 30 K. = 73. 125.  
379. 496 K. y) = 37. 494 K.  
z) t. c. = 255 K. a) = 73 K.  
b) בִּי 19. 35. 97; 99 a p. K.  
c) במדבר 142 K. d) תם 4 K.  
e) + במדבר 216 K. וְ 474 K.  
relatis ad com. preced. עֲרֵצִים  
ut Syrus fecit. f) אֶם 73;  
43 a p. K. עֲרֵ 76 K. אֶם 541 K.

alDid  $\epsilon\delta\sigma\nu$  |  $\tau\epsilon\sigma\sigma\epsilon\rho$ . CAB\*<sup>c</sup>  
...  $\epsilon$  Ln  $\tau\epsilon\sigma\sigma\alpha\rho$ . cB\*\*KLM al  
certe pler... DE  $\mu$ .

10.  $\delta\iota\omega$  ... al fere<sup>10</sup> om |  
 $\tau\alpha\nu\tau\eta$  (Gb") CABD\*M 6. 17.  
23. 57. 67. vg (it *isto*) Clem  
Did ...  $\epsilon$   $\epsilon\kappa\omega\nu\eta$  CCD\*\*\*EKL  
al longe pl. |  $\epsilon\kappa\omega\nu$  cBCD\*\*\*  
EKLm al longe pl Clem Did  
al m.. Ln  $\epsilon\kappa\alpha$  cA (D\*  $\epsilon\kappa\alpha\nu$ )  
al fere<sup>10</sup> Chr<sup>ed\*\*</sup>.

$\alpha\nu\tau\omega\iota$  ...  $\alpha\nu\tau\omega\iota$   $\delta\epsilon$  Alex. MS.  
et Ald. et Compl. Edd.  
11.  $\epsilon\iota$  ... Alex. MS.  $\eta$ .

g) חקק 1. 40 K. h)  $\sim$  לבהם  
80 K. לבהם 113 K. i) = 94 K.  
מהם 602 K. k) = 74. 97.  
133 K. l) = 40 K. m) + בית  
166 K.

[[as the Holy Ghost saith,] Today if ye will hear his voice, <sup>8</sup>Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: <sup>9</sup>When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup>Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. <sup>11</sup>So I swear in my wrath, <sup>\*</sup>They shall not enter into my rest.)

\* ¶ Gr. If they shall enter.

Today if ye will hear his voice, <sup>8</sup>harden not your hearts, as in the <sup>\*</sup>provocation, according to the day of  $\tau$ anger in the wilderness, <sup>9</sup>where your fathers tempted me, proved me, and saw my works. <sup>10</sup>Forty years was I grieved with that generation, and I said, They do alway err in *their* heart; and they have not known my ways. <sup>11</sup>So I swear in my wrath,  $\dagger$ They shall not enter into my rest.

\* Or, embittering.

$\dagger$  Or, bitterness.

$\dagger$  Gr. If they shall enter.

Today if ye will hear his voice, <sup>8</sup>Harden not your heart, as in the <sup>\*</sup>provocation, *and as in* the day of temptation in the wilderness: <sup>9</sup>When your fathers tempted me, proved me, and saw my work. <sup>10</sup>Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways: <sup>11</sup>Unto whom I swear in my wrath,  $\dagger$ that they should not enter into my rest.

\* ¶ Heb. contention.

$\dagger$  ¶ Heb. If they enter etc.

This Quotation differs quite slightly from the original. The Sept. has evidently been followed; as it agrees therewith in some places, where it varies from the Heb.

When the Israelites were wandering in the wilderness, they came to a spot, where was no water. Thereupon they chode with Moses, who said: מִדֵּי־חֲרִיבִין עֲמָדִי מִדֵּי־חֲנֹסֶן אֶת־יְהוָה "why *chide* ye with me? wherefore do ye tempt the Lord?" Exod. XVII. 2. Their complaint being from want of water, it was given them; but the place was called מַסָּה "Massah" (temptation), and מֵרִיבָה "Meribah" (strife) Exod. XVII. 7. Now, these two names occur in the original. Ps. XCV. 8. "May ye not harden your heart, בְּמֵרִיבָה "as at Meribah", בְּיוֹם מַסָּה בְּמִדְבָּר "as in the day at Massah in the desert." Instead of giving the names of the place, the Sept. has rendered them  $\acute{\omega}\varsigma \epsilon\nu \tau\acute{\eta} \pi\alpha\rho\alpha\pi\iota\rho\alpha\sigma\mu\acute{\omega}$ ,  $\kappa\alpha\tau\acute{\alpha}$   $\tau\eta\nu \acute{\eta}\mu\epsilon\rho\alpha\nu \tau\omicron\upsilon \pi\alpha\rho\alpha\sigma\mu\omicron\upsilon \epsilon\nu \tau\eta \epsilon\rho\acute{\eta}\mu\acute{\omega}$ , "as in the provocation (or embittering), according to the day of anger (or bitterness) in the wilderness," in which it has been followed by the writer of this epistle. It narrates what occurred at that place, which received its names from the circumstances, and hence they state the same thing.

The Heb. of ver. 9: "where your fathers tempted me, proved me, also saw my works", rightly given in the Sept., the writer of the epistle

varies from by saying, according to Tischendorf's text, *οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου* "where your fathers tempted me by proving, and saw my works," the manner of trial being here mentioned, viz. by proving, whereas in the original they are made coördinate.

The apostle joins the *τεσσαράκοντα ἔτη* "forty years" to the preceding clauses, whereas the Heb. prefixes it to the subsequent. The difference between them lies herein. The former says: "In the desert, during forty years, their fathers had tempted, and proved GOD and seen his works — they had never ceased to doubt of and complain against GOD, although they were, all the while, visible recipients of his benefits — in consequence of which the Lord became indignant toward them, and deprived them of entering into his rest." The latter states that "during the forty years the Lord was vexed with them, and described them as an ever-erring people, on account of their unbelief and murmurings, and that too, when they saw all that GOD did for them." It is thus seen that to whichever clause "the forty years" is joined, the same meaning is ultimately got, but the apostle adds *δεὸ* "wherefore," to show that the foregoing contains the ground and reason of the Lord's anger. Dr. Davidson in *Sac. Herm.* pp. 430—31 says, "The apostle joins *τεσσαράκοντα ἔτη* to the preceding *καὶ εἶδον τὰ ἔργα μου*, which renders the sentiment more emphatic than the Greek version or the Hebrew, as they are at present divided. 'Though they saw my works forty years.' But the emphasis is seen to arise from translating *כי* by "although," which meaning it sometimes bears: see Is. XLIX. 15, and then assigning the same meaning to *καὶ*, and from making the "forty years" modify "they saw" only, whereas it modifies the two preceding clauses as well.

The Heb. reads *אָנֹכִי כָדָרְךָ* "I was grieved with the generation," for which Paul gives *προσέχθισα τῇ γενεᾷ ταύτῃ* "I was wroth with that generation", emphasizing the "generation" by "that", and so the Sept. *καὶ εἶπον Ἀεὶ πλανῶνται τῇ καρδίᾳ*, "and I said, They always wander in heart" (and so in the Sept.) is found for the original *וְאָמַר עַם חָצֵי לֵב הֵם* "and I said, A people, wanderers of heart (i. e. of wandering hearts) [are] they." It is thus seen that, instead of rendering *עַם* by "people," which it means as at present pointed, they have done it by *אεὶ* "always," as if it were pointed *עַל*, which may be taken, adverbially, to mean, "at the same time," "all the while," a sense which is not far from "always".

The following lines of the Hebrew are generally thus rendered: "And (as for) them, they have not known my ways, (in regard to) whom I swear in my wrath &c." but there is no connection shown between the two clauses. It appears to me that the former contains the reason for what is stated in the latter, and that they stand to each other thus: "And (as for) them, they have not known my ways. (In

view of) which I swear in my wrath &c." that is, so I swear &c. And so it is in the Sept. and New Test. *ὡς ὀμωσα.*

## (15)

Heb. VIII. 5.

Exod. XXV. 40.

Exod. XXV. 40.

[καθὼς κεχημάτισται  
Μωυσῆς]. . . "Ὁρα [γράφη-  
σιν] ποιήσεις πάντα κατὰ  
τὸν τύπον τὸν δευχθέντα  
σοι ἐν τῷ ὄρει.

ποιήσεις (Gb') c unc omn  
al pl pp mu . . . s (= Sz) -σης  
c min mu | D(E?) *δειχθέντα*.

[as Moses was admonished  
of GOD] . . . for, See, [saith  
he,] *that* thou make all  
things according to the  
pattern showed to thee in  
the Mount.

ὄρα ποιήσεις κατὰ τὸν  
τύπον τὸν δευχθέντα σοι  
ἐν τῷ ὄρει.

ποιήσεις al MSS. | add *πάντα*  
VII. et al MSS. et aliq pp |  
*δειχθέντα* Several MSS. et  
pp et Compl. Ed.

See *that* thou make *them*  
according to the pattern  
showed to thee in the  
Mount.

וְעָשָׂה (בְּתַבְנֵיהֶם)  
אֲשֶׁר-אַתָּה מְרָאֶה בָּהָר

r) + אהם 109 K. כה- 75.  
125. 300; 80. 109. 132 a p.  
K. 10. 14. 16. 197 al R.

And look *that* thou make  
*them* after their pattern,  
\*which was shewed thee  
in the mount.

\* ¶ Heb. which thou wast  
caused to see.

This Quotation varies very slightly from the original, and less so from the Sept. It adds *πάντα* "all things", which is not found in either; and, like the Sept., omits "their" in *בְּתַבְנֵיהֶם* "after their pattern." It begins *ὄρα ποιήσεις* "See *that* thou make", literally: "see thou shalt make" for *וְעָשָׂה רָאֵה* "see and make", which corresponds with our own idiom. The last part, meaning literally: "their pattern which thou (wast) made see or shown", is similarly expressed by "the pattern which was shown to thee."

## (16)

Heb. X. 16—17.

Jer. XXXVIII. 33—34.

Jer. XXXI. 33—34.

[μετὰ γὰρ τὸ προειρη-  
νεῖν] <sup>16</sup> *Αὕτη ἡ διαθήκη*  
*ἦν διαθήσομαι πρὸς αὐ-*  
*τοὺς μετὰ τὰς ἡμέρας ἐκεί-*  
*νας, λέγει κύριος Διδοὺς*  
*νόμους μου ἐπὶ καρδίας αὐ-*  
*τῶν, καὶ ἐπὶ τῶν διανοιῶν*  
*αὐτῶν ἐπιγράψω αὐτούς,*  
<sup>17</sup> *καὶ τῶν ἁμαρτιῶν αὐτῶν*  
*καὶ τῶν ἀνομιῶν αὐτῶν οὐ*  
*μὴ μνησθῆσονται ἔτι.*

16. *αὕτη* ... D\* f vg Amb  
al add *δε* | *τῶν διανοιῶν* c  
D\*\*\*EKL al longe pl vv pl  
... Ln *τὴν διανοίαν* cAC  
D\* al<sup>s</sup> am harl\* tol (al pauc  
et ante *καρδίας*) | al plus<sup>25</sup>  
basin syr<sup>g</sup> mg sl<sup>5</sup> add in f.  
υστερον *λέγει* ... al simile.

17. D\* al<sup>5</sup> vg it Amb Bed  
om *αὐτῶν* pr | *μνησθῆσονται*  
(Gb') cACD\* (E confuse) 17.

*ἔτι αὕτη ἡ διαθήκη μου*  
*ἦν διαθήσομαι τῷ οἴκῳ Ισ-*  
*ραὴλ Μετὰ τὰς ἡμέρας ἐκεί-*  
*νας, φησὶ κύριος, διδοὺς δώσω*  
*νόμους μου εἰς τὴν διάνοιαν*  
*αὐτῶν, καὶ ἐπὶ καρδίας αὐ-*  
*τῶν γράψω αὐτούς...* <sup>34</sup> *ἔτι*  
*ἡλεος ἔσομαι ταῖς ἀδικίαις*  
*αὐτῶν καὶ τῶν ἁμαρτιῶν*  
*αὐτῶν οὐμὴ μνησθῶ ἔτι.*

33. Om *μου* Alex FA et al  
mu MSS. | *ιδ.* ... Alex. MS.  
et Compl. Ed. add. *νομους* |  
om *δωσω* al | FA\* *νομον* | FA\*  
*καρδιαν* pro *διάνοιαν* | *καὶ*  
*ἐπιγράψω* *αὐτ.* *ἐπὶ τὰς καρ-*  
*δίας* (FA *ἐπὶ καρδίας*) *αὐ-*  
*τῶν* Alex. MS. | Compl. Ed.  
*ἐπιγρ.*

34. Compl. Ed. *praem* *λέγει*  
*κύριος* | *καὶ τ.* *αμαρτ.* *αὐτ.*

כִּי וְאֵת הַבְּרִית אֲשֶׁר  
אָכַרְתָּ אֶת-יִשְׂרָאֵל  
אֶתֶּרִי הַיָּמִים הָהֵם נָא-  
וְהָיָה (נִתְּנִי אֶת־הַבְּרִיתִי  
(בְּקֶרְבָּם וְעַל לִבָּם  
אֶכְתְּבֶנָּה ..... כִּי אֶסְכֶּה  
לְעֵינַי וְלֹא-חֲפָאָתָם. לֹא  
אֶזְכְּרֶנּוּ

e) 158 K. 737. 579 f.  
a p. R. f) מ' 150. 155. 158.  
201. 206. 210. 307. 309. 313.  
392. 452. 560. 575. 589; 91.  
295. 404 a p. 30. 612. 632  
ex c. K. 305. 440. 596. 737;  
20. 409 a p. R. g) בלבו 82.  
99. 172. 225. 246. 375 K.





## (17)

1 Pet. II. 6.

Is. XXVIII. 16.

Is. XXVIII. 16.

[*δοῦναι περιέχει ἐν γράφῃ*]  
*Ἰδοὺ τίθημι ἐν Σιών λίθον*  
*ἀργοματῶν ἐλεγκτὸν ἐν-*  
*τιμον, καὶ ὁ πιστεύων ἐπ'*  
*αὐτῷ οὐ μὴ κατασχυνθῇ.*

*αργος. engl. cACK etc. ...*  
*BC engl. αργος. (syg engl. εντ.*  
*αργος, Occ αργ. εντ. engl.)*

*Ἰδοὺ ἐγὼ ἐμβάλλω εἰς τὰ*  
*θεμέλια Σιών λίθον πολυ-*  
*τελῆ ἐλεγκτὸν ἀργοματῶν*  
*ἐντιμον, εἰς τὰ θεμέλια*  
*αὐτῆς, καὶ ὁ πιστεύων οὐ*  
*μὴ κατασχυνθῇ.*

*αυτης ... Ald. Ed. αυτων |*  
*ο πισ. ... Alex. MS. add εν*  
*αυτω. .... B. MS. Ald. et Compl.*  
*Edd. add επ' αυτω.*

*הַנִּי יִסַּד (בְּצִיּוֹן אֶבֶן)*  
*אֶבֶן (בְּרִיחַ) (פִּנֵּת יִקְרָה*  
*מוֹסַד (מוֹסַד הַמַּאֲמִין לֹא*  
*יִקְרָשׁ)*

*h) = 490. 559 K. הזה f.*  
*96 K. i) = 25. 107 K.*  
*k) = 474 K. ואי 403. 616 K.*  
*l) = 129 K. נאמן 403 K.*  
*m) פנות 155 K. בפי 23 K.*  
*n) = 1. 17. 107. 111. 249.*  
*431. 471. 603 K. מוסד 206 K.*  
*o) יהוש f. 530 K.*

[Wherefore also it is con-  
 tained in the scripture,] Be-  
 hold, I lay in Zion a chief  
 corner stone, elect, pre-  
 cious: and he that be-  
 lieveth on him shall not  
 be confounded.

Behold, I lay for the  
 foundations of Zion, a  
 costly stone, chosen, chief-  
 corner, precious, for her  
 foundations; and he that  
 believeth shall not be  
 ashamed.

Behold, I lay in Zion for  
 a foundation a stone, a  
 tried stone, a precious  
 corner stone, a sure founda-  
 tion: he that believeth  
 shall not make haste.

The literal translation of the original is this: "Behold me laying in Zion a stone, a stone of trial, (or which has been tried i. e. a tried stone) of the corner (i. e. a tried corner stone), precious, of a foundation founded (i. e. firm, enduring)." Peter changes the modifying substantives into adjectives, and introduces a different order, namely: "a stone, chief-cornered, chosen, valuable", and leaves out the direct mention of the purpose for which it was to be used, as a stone "of a well-founded foundation", which is to be inferred indirectly from "the laying of a stone."

For remarks on the last clause see Rom. IX. 33 in Table E.III.r.2.a.o.

## (18)

1 Pet. III. 14—15.

Is. VIII. 12—13.

Is. VIII. 12—13.

*τὸν δὲ φόβον αὐτῶν μὴ*  
*φοβηθῆτε μηδὲ ταραχθῆτε,*  
*<sup>15</sup>κύριον δὲ τὸν Χριστὸν*  
*ἀγαπάτε*

14. *μηδε (137. καὶ οὐ μὴ)*  
*ταραχθ. cACK al fere omn*  
*vv omn Clem. ... BG 43. om.*

15. *τον χν (Gb') cABC 7.*  
*13. 33<sup>ms</sup> 69. 137. (item al*  
*ω χν ημων) vg syr utr cop*  
*sah arm. ... τον θεον cGK al*  
*longe pl ar<sup>p</sup> sl. Thph Occ.*

and be not afraid of their  
 terror, neither be troubled;  
<sup>15</sup>But sanctify the Lord  
 GOD.

*τὸν δὲ φόβον αὐτοῦ οὐ*  
*μὴ φοβηθῆτε οὐδὲ μὴ τα-*  
*ραχθῆτε. <sup>15</sup>κύριον αὐτὸν*  
*ἀγαπάτε,*

12. *αυτου... several MSS.*  
*αυτων | ουδε μη ταρ. ... ουδ*  
*ου μη ταρ. Alex. MS. et*  
*Compl. Ed.*

and fear ye not his fear,  
 neither be troubled.<sup>15</sup>Sanctify  
 the Lord himself.

*וְאַתְּ-מוֹרְאָא לֹא-תִירָא*  
*וְלֹא (תִּשְׁרִיץ: אֶת-הַיְהוָה*  
*צְבָאוֹת (אֱלֹהֵי) (תִּקְדִּישׁוּ*

*b) ~ 96 K. c) = 1 K.*  
*d) + תעריצו 30 K. תעריצו 182 K.*

neither fear ye their fear,  
 nor be afraid. <sup>15</sup>Sanctify  
 the LORD of hosts him-  
 self;

In this Quotation we find the last clause, according to Tischendorf's text to be: "but sanctify ye (i. e. regard as holy) the Lord Christ", and according to another reading "the Lord GOD", whereas in the original it runs: "(as for) Jehovah of hosts, him ye shall sanctify." An affirmation made by Jehovah, expressive of another's future action, is as obligatory as if it had been uttered as a command, whenever and inasmuch as it delivers His will and is directive of conduct: hence "ye shall do so and so" is equivalent to "do ye so and so." The Sept. reads only: "sanctify ye the Lord himself." It may be remarked that the form of expression in the original implies that *Jehovah alone* was to be sanctified. Comp. Deut. VI. 13. in the Heb. and Sept. Instead of quoting it, "sanctify ye Jehovah of hosts alone", Peter's words mean: "sanctify ye Jehovah the GOD", or "the Christ," where it is implied by the first that Jehovah is the only GOD, and by the last that Christ is Jehovah.

Gesenius thus remarks upon the expression יְהוָה צְבָאוֹת: "As to the grammatical construction of יְהוָה צְבָאוֹת, some suppose it to be by ellipsis for יְהוָה אֱלֹהֵי צָוָה, but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the proper names of persons. The *hosts* thus signified in יְהוָה צְבָאוֹת can hardly be doubtful, if we compare the expression צְבָא Josh. V. 14. 15. plur. "צְבָאִי" "hosts of Jehovah," Ps. CIII. 21. CXLVIII. 2., which again do not differ from צְבָא הַשָּׁמַיִם "host of heaven," embracing both angels, Gen. XXXII. 23. and the sun, moon and stars. Comp. Dan. VIII. 10. 11. The phrase צְבָאוֹת "therefore differs from the later form אֱלֹהֵי שָׁמַיִם "GOD of the heavens." So far Gesenius. The "hosts" in "Jehovah of hosts" must be the same as in "the host or hosts of Jehovah or of GOD." Now in Gen. XXXII. 2. 3. "the host or army of GOD" is explained to be "the angels", and such is probably its meaning in 1. Chron. XII. 22. Comp. Dan. VII. 9. 10. But the name is not limited to them, for in 2. Chron. XIV. 12. we find the Israelites called "the army of Jehovah," and it is more likely they who are meant in Josh. V. 13. 14. by "the host of Jehovah." Gesenius understands it in the latter passage of the angels, and the captain he makes one of the higher angels. - But by comparing verse 15 with Exod. III. 5., in both of which the same order is given, and to persons, whose situations differed in this only, that Moses was about to be, and Joshua was actually, leader of the Hebrews, we are disposed to think that the same person was the speaker. Now, in the account in Exod., he is first called "the angel of Jehovah" ver. 2, then "GOD" ver. 4, even, the GOD of the Patriarchs ver. 5, and we afterwards find him described as "Jehovah himself" ver. 15, all which names are thus applied to the same being, no other than whom I suppose meant by "the captain of Jehovah's host." In Ps. CXLVIII. 2. we have the parallelism: "Praise ye him, all his angels—Praise ye him, all his hosts", where

it may be inferred that by "Jehovah's hosts" "the angels" are meant. Again, "the host of angels" which stand around the throne of GOD are called in 1. Kings XXII. 19; 2. Chron. XVIII. 18. "the host of heaven", (comp. *στρατια ουρανός* in Luke II. 13.) which appellation is given also to the sun, moon and stars (*δυναμεις των ουρανων* Matt. XXIV. 29.) Deut. IV. 19; XVII. 8; Dan. VIII. 10. By turning to Ps. CIII. 19. we read: "The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all," that is, all creation is the extent of His empire, and heaven is His more immediate dwelling-place. In the remainder of the psalm His angels, hosts and works are called on to bless Jehovah; and, as His works are more extensive than His hosts, or angels, and include them, is it too much to infer that His hosts are more extensive than His angels, and include them? Now, we find that "the host of heaven," applicable to the angels, is generally applied to the heavenly bodies, and that "Jehovah's host" embraces the angels, but, it is highly probable, is more extensive. Supposing that it is coextensive with "host of heaven," I shall have just now stated the difference of their use. I admit that "Jehovah of hosts" is synonymous with "GOD of hosts", or, "of the heavenly hosts," but I do not see that "GOD of the heavens" expresses the same idea, though Jehovah be so called in Gen. XXIV. 7. The following scheme may exhibit some idea of our results:

angels	=	army of GOD	
		_____ Jehovah	= Israelites
		host _____	= _____
_____	=	_____	
_____	=	_____ heaven	= heavenly bodies.

In fine, it appears that "GOD of the heavens" conveys the idea of His residence, 1. Kings VIII. 30; whereas His government of creation seems to be mentioned in "Jehovah of hosts."

## TABLE E.II.a.

Luke X. 27fp.

Ἀγαπήσεις κύριον τὸν  
θεόν σου ἐξ ὅλης τῆς καρ-  
διας σου καὶ ἐξ ὅλης τῆς  
ψυχῆς σου καὶ ἐξ ὅλης τῆς  
ισχύος σου καὶ ἐξ ὅλης τῆς  
διανοίας σου.

τον θε. σου... BH\* om σου |  
D al<sup>4</sup> it [exc e f] ac<sup>th</sup> εν ολη  
τη καρδια σ. . . B om της  
prim | Ln z. εν ολη τη ψυχη  
σ. κ. εν ολη τη ισχυι σ. κ. εν  
ολη τη διανοια σ. cBDL al<sup>4</sup>  
it ac<sup>th</sup> (DF it [exc e f] Text  
om κ. ε. ολ. τ. διαν. σ.) | L  
al vv .. U al aliq om κ. ε.  
ολ. τ. ισχ. σ.

Thou shalt love the Lord  
thy GOD with all thy heart,  
and with all thy soul, and  
with all thy strength, and  
with all thy mind;

Deut. VI. 5.

καὶ ἀγαπήσεις κύριον τὸν  
θεόν σου ἐξ ὅλης τῆς δια-  
νοίας σου καὶ ἐξ ὅλης τῆς  
ψυχῆς σου καὶ ἐξ ὅλης τῆς  
δυνάμεώς σου.

διανοίας... καρδιας Alex.  
and many other MSS; also  
Ald. et Compl. Edd. | ψυχῆς...  
ισχυος in some MSS. | ψυ-  
χῆς σου two MSS. add καὶ  
ἐξ ὅλης τῆς ισχύος σου, an-  
other adds καὶ ἐξ ὅλης τῆς  
καρδιας σου | δυναμειος . .  
διανοίας in some MSS. | Two  
MSS. add in f. κ. ε. ολ. τ.  
ισχ. σ.

And thou shalt love the  
Lord thy GOD with all  
thy mind, and with all  
thy soul, and with all thy  
strength.

Deut. VI. 5.

וְאָהַבְתָּ אֶת־יְהוָה אֱלֹהֶיךָ  
בְּכָל־לִבְּךָ בְּכָל־נַפְשְׁךָ  
בְּכָל־מְאֹדְךָ

And thou shalt love the  
LORD thy GOD with all  
thine heart, and with all  
thy soul, and with all thy  
might.

Luke agrees here with the Heb. till we come to the last clause καὶ ἐξ ὅλης τῆς διανοίας σου "and with all thy mind," which seems to be additional. Yet, if נֶסֶף "power" be regarded as extended to both *body* and *mind*, *ισχυος* will express the former, and *διανοίας* the latter. See further remarks on Mark. XII. 29—30.

For the Heb. כִּי "in or with" there is the rendering *en*, which Lachmann has followed in the last three clauses. It will be seen that Matt. reads *en*, and Mark ἐξ, whose different meanings were formerly explained. See Matt. XXII. 37.

## TABLE E.II.o.

## (1)

Luke IV. 4.

[Γέγραπται οὖν ἐπ' ἄρτι μόνῳ ζῆσεται ὁ ἄνθρωπος.

ὁ ἀνθρ. CABDEGLVΛ al pm cop sah... F<sup>W</sup>HKMSUΓΔ al plus<sup>70</sup> om ὁ.

ς Ln in f. add ἀλλ' ἐπὶ παντὶ ῥήματι (al<sup>20</sup> vv Thph add ἐκπορευομένῳ δια στόματος) θεοῦ CADEGHKMSU VΓΔΔ etc. ... om cBL sah.

[It is written, That,] man shall not live by bread alone, but by every word of GOD.

Deut. VIII. 3.

οὐκ ἐπ' ἄρτι μόνῳ ζῆσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ ζῆσεται ὁ ἄνθρωπος.

ρhm. τῷ ἐκπορ. Alex. MS. om τῷ | One MS. om in f. ζῆσ. ο ἀνθ.

man shall not live by bread alone, but by every word that proceedeth out of the mouth of GOD shall man live.

Deut. VIII. 3.

לֹא עַל-הָאֵרֶץ לִבְדּוֹ יִחְיֶה הָאָדָם כִּי עַל-כָּל-מִצְוָה פִּי-יְהוָה וּפִי-יְהוָה (מ) הָאָדָם:

l) = 69 K. m) = 18 K.

man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

By the adoption of Tischendorf's text, which has only the first clause, this Quotation is placed here. If s Ln, as noted above, be followed, Luke will be found to have abbreviated it more than Matt., by reading, in the second clause, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ "but by every word of GOD," and omitting ἐκπορευομένῳ διὰ στόματος "that proceedeth out of the mouth." Yet this omission is not one of great moment, since the abbreviation "word of GOD" implies that, humanly speaking, "it proceeded through His mouth." This other text would place the Quotation in Table E.I.a.o.

## (2)

John I. 23.

[ἔφη] Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. Εὐθύνετε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

Εὐθύν. usque κυρίου ita Or<sup>saepe</sup> Epiph... om Or (dis) Cyr.

[He said,] I am the voice of one crying in the wilderness, Make straight the way of the Lord,] as said the prophet Esaias.

Is. XL. 3.

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ θεοῦ ἡμῶν.

or φωνὴ βοῶντος ἐν τῇ ἐρήμῳ ἐτοιμάσατε κ. τ. λ. ποιήτε... ποιείτε Alex. MS. τ. θ. ἡ... αὐτοῦ 209. Compl. Ed.

The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our GOD.

Is. XL. 3.

קוֹל קוֹרֵא בַּמִּדְבָּר פִּנִּי דְרָדָּה יְהוָה יִשְׁרֵה (א) בְּעֶרְבָה מִסְלָה לְאַלְהֵינוּ:

d) = 109 K.

The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD.

The original of this passage begins with קוֹל קוֹרֵא "the voice of a crier", and the rendering is correct: φωνὴ βοῶντος. What is cried

is divided into two clauses, which may be translated: "In the wilderness prepare ye the way of the Lord (or Jehovah), = straighten ye in the desert a highway for our GOD:" and upon examination it is seen that they form a parallelism, or are synonymous, and hence each part is interchangeable. Now, the apostle, in expressing them in one clause, could have quoted either one or other entirely, or have inserted part of the one into part of the other, thereby making a whole. Taking, then, the first clause as the foundation, he has exchanged its verb for that of the following, thus making, *ἐν τῇ ἐρήμῳ εὐθύνατε τὴν ὁδὸν κυρίου* "in the wilderness straighten ye the way of the Lord" i. e. Jehovah. Hence it appears that of the methods, either of which would have been sufficiently correct, and neither could have been objectionable, he has adopted the latter, which expresses, perhaps better than any other could, briefly yet fully, the idea of the original, considering the form given to the same Quotation in the other places.

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## TABLE E.II.1.a.2.o.r.

(1)

Matt. XXI. 5.

Zech. IX. 9.

Zech. IX. 9.

[<sup>4</sup>τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος] \**Εἰπατε τῇ θυγατρὶ Σιών* Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρῶτος, ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

*ἐπιβεβηκ.* cD 61. 69. vg ed et. gat., fu arm for a b e ff 1. 2. h arm al Cyp. Hier ... s Lu καὶ ἐπιβεβ. B C E G H K L M N S U V X Z I A etc. | *εἰπα* sec cB L N Z I al<sup>2</sup> sah syr . . s om C D E F G H K M S U V X Z I A etc. it vg cop etc. Or | L Z ead ap Or it ead om *υιον* (D\* *υιον υποζυγιον*).

[<sup>4</sup>All this was done, that it might be fulfilled which was spoken by the prophet, saying,] <sup>5</sup>Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

The introductory clause, which Matt. prefixes, is taken from Is. LXII. 11. *אָמְרוּ לְבַת־צִיּוֹן* *εἰπατε τῇ θυγατρὶ Σιών* "say ye to the daughter of Zion"; at all events *there* are found his words, which are used instead of the two clauses beginning the passage in Zech. This is a practice not unusual with Jewish writers, and others as well, and of which several instances occur connected with the present subject. In Zech. the address is made *to* the daughter of Zion *immediately*, whereas in Is. and Matt. other parties are directed to speak to her.

In the rest Matt. is seen to have followed neither the Heb. nor the LXX. throughout; yet, in so far as an agreement may be predicated, to be more conformable to the former. Thus, the original reads: *הִנֵּה מֶלֶךְ יָבוֹא לָךְ* "behold thy king shall come to thee", which Matt. gives in *ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι* "behold thy king is coming to

*χαῖρε σφόδρα θυγατερ Σιών, κήρυσσε θυγατερ Ἱερουσαλήμ ἰδοὺ ὁ βασιλεὺς ἔρχεται σοι δίκαιος καὶ σώζων, αὐτὸς πρῶτος καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον*

*βασιλ.* add *σου* Ald. et Compl. Edd. Cyr | Om *σοι* 310 | *πρῶτος* ... B. Cyr. Compl. Ed. *πρῶτος* | *επι υποζ.* Sym. renders: *ἐπὶ ὄνον καὶ πῶλον υἱὸν ὀναδός*.

Rejoice greatly, O daughter of Zion; proclaim it aloud, O daughter of Jerusalem: behold, the King is coming to thee, just and saying; he is meek, and riding on an ass, and a young foal.

*הִנֵּה מֶלֶךְ יָבוֹא לָךְ צְדִיק וְנוֹשָׁע הוּא וְעַל־חֲמֹר וְעַל־עֵיִר בֶּן־אֲהֻנָּה*

k) *יחי* 245 a p. K. l) *הריני* 17 K. m) *הריני* 89 K. n) = 89 K. o) = 30 K. p) = 89. 150 K. q) *הרי* 230 K. r) *אחתי* 408 a p. K.

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he *is* just, and <sup>\*</sup>having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

\* *¶* Or, saving himself.

thee," whilst the LXX. omits σου, saying only: "the king." The appellatives that follow in the Heb. viz. צַדִּיק וְנוֹשֵׁעַ הוּא "righteous and one who has been saved (i. e. has obtained salvation, viz. for himself and others) (is) He", rendered by the LXX. δίκαιος καὶ σώων αὐτός, are omitted by Matt. And the last are thus found in the LXX. *πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον* "gentle, and mounted on a yoke-beast, even a young foal (or colt)"; the yoke-beast or beast of burden pointing to the ass, which was usually employed in the East for that purpose. The Heb. reads: עֲנִי וְרִכֵּב עַל-הַמִּרְעָה וְעַל-עֵזֶר בֶּן-אֶתְנָחֵם "lowly—meek, and riding upon an ass, even upon a colt, son (i. e. foal) of she-asses", with which Matt. closely agrees in rendering it: *πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου*, "gentle, and mounted on an ass, even on a colt, son\* (i. e. foal) of a yoke-beast (i. e. ass)." Matt. would appear to have followed the LXX. in mentioning the act, "mounted" for "riding," and the Heb. in describing the animal. Compare Symmachus's rendering: *ἐπὶ ὄνον καὶ πῶλον υἱὸν οὐαδός.*

## (2)

John XII. 14, 15.

Zech. IX. 9.

Zech. IX. 9.

[<sup>14</sup>καθὼς ἐστιν γεγραμ-  
μένον] <sup>15</sup>Μὴ φοβοῦ, θυγά-  
τηρ Σιών· ἰδοὺ ὁ βασιλεὺς  
σου ἔρχεται καθήμενος ἐπὶ  
πῶλον ὄνον.

καί τις σφόδρα θύγατερ  
Σιών, κήρυσσε θύγατερ  
Ἰερουσαλὴμ· ἰδοὺ ὁ βασι-  
λεὺς ἔρχεται σοι δίκαιος  
καὶ σώων, αὐτὸς πραῦς  
καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύ-  
γιον καὶ πῶλον νέον.

אֶלִּילִי מֶלֶךְ בֶּן-אֶתְנָחֵם  
(<sup>m</sup>)הָרִיעִי בֶּן-יְרוּשָׁלַם  
(<sup>n</sup>)הָרָה מִלֶּכֶךְ יְבוּא לֶךְ צִדִּיק  
(<sup>o</sup>)עֲנִי וְרִכֵּב הוּא  
(<sup>p</sup>)עַל-הַמִּרְעָה וְעַל-עֵזֶר בֶּן-  
(<sup>q</sup>)אֶתְנָחֵם:

15. θυγατηρ eAB\* (B\*\* η  
θυγ.) DKLQXJ al ... s θυ-  
γατηρ eEGHMSU al pler Or |  
A om σου.

basil. add σου Ald. et  
Compl. Edd. Cyr | Om σοι  
310 | πραῦς ... B Cyr Compl.  
Ed. πραῦς | ἐπὶ υποζ. Sym.  
renders: ἐπὶ ὄνον καὶ πῶλον  
υἱὸν οὐαδός.

k) 245 ap. K. l) 17 K.  
89 K. m) 17 K.  
n) = 89 K. o) = 30 K.  
p) = 89. 150 K. q) 230 K.  
r) 408 a p. K.

[<sup>14</sup>as it is written.] <sup>15</sup>Fear  
not, daughter of Zion:  
behold, thy King cometh,  
sitting on an ass's colt.

Rejoice greatly, O daugh-  
ter of Zion; proclaim it  
aloud, O daughter of Jeru-  
salem; behold thy king is  
coming to thee, just and  
saving; he is meek, and  
riding on an ass, and a  
young foal.

Rejoice greatly, O daugh-  
ter of Zion; shout, O  
daughter of Jerusalem;  
behold, thy King cometh  
unto thee: he is just, and  
\*having salvation; lowly,  
and riding upon an ass,  
and upon a colt the foal  
of an ass

\* Or, saving himself.

The introduction in this Quotation is quite different from that in Matt., where the same passage is cited, nor does it agree with the commencement of the original, which calls on the "daughter of Zion" to "rejoice exceedingly". However, I do not think they are irreconcilable. The Evangelist and the prophet have delivered their announcements with reference to different conditions. The former sees the daughter of Zion encompassed with enemies, afflicted by



oppressors, with a usurped throne, and he exhorts her *not to be afraid* *μὴ φοβοῦ*, though all that be befalling her. The latter sees her in the same condition, but, instead of directing her attention to the present, he invites her to look onward to the future, where a better fate is awaiting her, and in prospect thereof he calls on her to *rejoice exceedingly* *ἡγαλῶν χαιρε σφοδρα*. John, too, founds his encouragement on the future, and the approach of the king, whose character, however, he does not describe, mentioning only the manner of his advance, *ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου* "he is coming, seated on an ass's colt", whereby the ideas of the original are greatly abbreviated.

## (3)

1 Cor. II. 9.

Is. LXIV. 4.

Is. LXIV. 3.

[ἀλλὰ καθὼς γέγραπται]

Ἄ ὁφθαλμὸς οὐκ εἶδεν καὶ οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

εἶδεν... Cal Clem<sup>rom</sup> εἶδεν... al<sup>3</sup> Clem<sup>1</sup> ed<sup>1</sup> Ath<sup>1</sup> ed<sup>1</sup> Thdr<sup>1</sup> οἶδεν | οσα cABC (vdr) Hipp Ath<sup>1</sup> Bas Mac Cyr utr<sup>q</sup>. . . ε Ln α DEFGL al ut vdr omn Smyrn. epist. Or Eus Ath etc.

ἀπὸ τοῦ αἰῶνος οὐκ ἡκούσαμεν οὐδὲ οἱ ὁφθαλμοὶ ἡμῶν εἶδον θεὸν πλὴν σου καὶ τὰ ἔργα σου ἃ ποιήσεις τοῖς ὑπομένοσιν ἔλσον.

M ὁφθαλμὸς οὐκ ἰδε | εἶδον ... ἰδον Alex. MS. | Alex. MS.\* om θεον πλην σου.

יְמַעוֹלָם לֹא-שָׁמְעוּ (ל') הָאֵינִי עֵין לֹא-רָאָה הָאֵינִי וְלֹא יָעִשָׂה לְמַחְשָׁהּ (ו')

i) = 590 K. k) שמעו 490 K. l) וְלֹא plur K. multi R. m) = 72 K. n) + את 1 K. o) 351 K. 461; 598 ex c. K.

[But as it is written,]

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which GOD hath prepared for them that love him.

From everlasting we have not heard, neither have our eyes seen a GOD, beside thee,\* and thy works which thou shalt do for them that wait for mercy.

\* i. e. nor any works like those which etc.

For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye \*seen, O GOD, beside thee, *what* he hath prepared for him that waiteth for him.

\* ¶ Or, seen a GOD beside thee, *which* doeth so for &c.

This Quotation seems to be taken from Is. LXIV. 3(4); yet it does not agree with either the Heb., or the Sept., or any ancient version now known.

Paul leaves out the first word *יְמַעוֹלָם* ἀπὸ τοῦ αἰῶνος "From of old", and transposes the first and second clauses. He begins with: Ἄ ὁφθαλμὸς οὐκ εἶδεν "what eye hath not seen", which is found in the middle of the Heb., עֵין לֹא-רָאָה "eye hath not seen"; and for the first two of the Heb., הָאֵינִי לֹא-שָׁמְעוּ "they have not heard, they have not given ear to", which are nearly synonymous, the latter implying the idea of attention, Paul gives only καὶ οὐκ ἤκουσεν "and ear hath not heard", making it agree in form with the first clause, and seemingly rendering the latter of the two in the Heb., though in a different form. The third clause in the Quotation καὶ

ἐπὶ καρδίαν ἀνθρώπου οὐκ ἐνέβη "and upon the heart of man it has not mounted" is additional, and was probably inserted for emphasis, mention being thus made of eye and ear and heart. On the contrary, for the Heb. יְלִיָּהוּ "beside thee", there is nothing in the Greek. Then, in the Heb. the second person is changed for the third, according to the usual rendering: "seen O GOD, beside thee, *what* he hath &c." But, it will bear to be rendered: "seen a GOD, beside thee, *which* doeth so for &c." And so has the Sept. translated יְלִיָּהוּ, as an acc., *θεον*, only it has continued with the second person, *καὶ τὰ ἔργα σου ἃ ποιήσεις* "and thy works which thou shalt do." In the Greek there is no change of person, but יְלִיָּהוּ is taken from its place as a voc., or an acc., and made a nom. to יְשַׁע, as if (*ὁ*) *θεὸς ἐποίησε*, only Paul writes *ὅσα ἡτοίμασεν ὁ θεὸς* "what things GOD hath prepared", a meaning which יְשַׁע will bear. (See Ges. Heb. Lex. s. v. 2. e.) Paul ends with *τοῖς ἀγαπῶσιν αὐτόν* "for them that love him", which the Heb. gives in the sing. לְמִתְחַוְּוֹ "for him that looketh for (or waiteth for, = desireth) him", Paul expressing the feeling, and the Heb. the action; "waiting for" flowing from "loving".

By this exact comparison of the two passages we find that they agree substantially, though the sense is more apparent in the Greek, being agreeable to the connexion in which it stands, which cannot be said of the Hebrew text.

Some may prefer placing this Quotation in Table E.III.1.o.3.a.r., as the first clause of the Original seems to be left out, and the third one in the Quotation is additional, whilst there is a difference in the renderings. It will, consequently, be found there, and be accordingly treated.

## TABLE E.III.r.1.o.

(1)

Matt. IV. 15, 16.

Is. IX. 1, 2.

Is. VIII. 23—IX. 1.

[<sup>14</sup>ἵνα πληρωθῇ τὸ ῥη-  
θὲν διὰ Ἡσαΐου τοῦ προ-  
φήτου λέγοντος] <sup>15</sup>Γῆ Ζα-  
βουλὼν καὶ γῆ Νεφθαλίμ,  
ὁδὸν θαλάσσης πέραν τοῦ  
Ἰορδάνου, Γαλιλαία τῶν  
ἐθνῶν, <sup>16</sup>ὁ λαὸς ὁ καθήμε-  
νος ἐν σκοτίᾳ φῶς εἶδεν  
μέγα, καὶ τοῖς καθημένοις  
ἐν χάρᾳ καὶ σκιᾷ θανάτου  
φῶς ἀνέτειλεν αὐτοῖς.

15. D al am om γῆ see | D  
it am for γαλιλαίας.

16. εν σκοτια cBD (D σκο-  
τια) Or . . . εν σκοτει cCEK  
LMP SUV A etc. | φως ειδ. cB  
C al<sup>5</sup> am for fff a b c h g<sup>1</sup>  
(a b c h g<sup>1</sup> φ. ειδον . . D al  
ειδον φως) Or<sup>2</sup> Chr . . . ειδ.  
φως cDEKLMP SUV A etc. |  
ειδεν cBEMU A etc. CKLP etc.  
ειδεν | D\* οι καθημενοι.

[<sup>14</sup>That it might be ful-  
filled which was spoken  
by Esaias the prophet,  
saying,] <sup>15</sup>The land of Za-  
bulon, and the land of Ne-  
phthalim, *by* the way  
of the sea, beyond Jordan,  
Galilee of the Gentiles;  
<sup>16</sup>The people which sat in  
darkness saw great light;  
and to them which sat in  
the region and shadow of  
death light is sprung up.

<sup>1</sup>Τοῦτο πρῶτον πῖε, ταχὺ  
ποιεῖ χώρα Ζαβουλὼν, ἡ γῆ  
Νεφθαλίμ, καὶ οἱ λοιποὶ οἱ  
τὴν παραλίαν καὶ πέραν  
τοῦ Ἰορδάνου, Γαλιλαία  
τῶν ἐθνῶν. <sup>2</sup>ὁ λαὸς ὁ πορ-  
εῖνόμενος ἐν σκοτει, ἴδετε  
φῶς μέγα· οἱ κατοικοῦντες  
ἐν χάρᾳ σκιᾷ θανάτου, φῶς  
λάμπει ἐφ' ὑμᾶς.

1. πῖε Ald. et Compl. Edd.  
ταχυντε | Νεφθ. οδον θαλασ-  
σης καὶ οἱ λ. οἱ τὴν παραλίαν  
κατοικοῦντες καὶ Alex. MS.  
item Mar . . . in fine add τα-  
μερη της Ιουδαίας Alex. et  
Mar MSS.

2. ο λα. ο καθημενος Alex.  
MS. et Compl. Ed. | ἴδετε . .  
Compl. Ed. εἶδε Ald. Ed. ἴδε  
al ἴδετω | χώρα καὶ σκία  
Alex. et Mar. MSS. Ald. et  
Compl. Edd. . . αλ χώρα σκίας |  
φως ἀνέτειλεν MS. 301.

<sup>1</sup>Drink this first. Act  
quickly, O land of Zabulon,  
the land of Nephthalim,  
and the rest *dwelling on*  
the sea-coast, and beyond  
Jordan, Galilee of the  
Gentiles. <sup>2</sup>O people walk-  
ing in darkness, behold a  
great light! *ye dwellers*  
in the region *and* shadow  
of death, a light shall  
shine upon you.

(<sup>1</sup>בַּעֲת הַרְאֵשׁוֹן הַקֵּל  
אֶרֶצָה וְכֵלֶן אֶרֶצָה נַפְתָּלִי  
וְהָאֲחֵרִים הַכְּבִיר דְּרָךְ הַיָּם  
(<sup>2</sup>עֵבֶר הַיַּרְדֵּן) (אֶלֶל הַגּוֹיִם:  
(הָעַם הַהֹלְכִים בַּחֹשֶׁךְ  
רְאוּ אֵיךְ נִרְאָה (יֵשְׁבֵי  
(בְּאֶרֶץ צִלְמוֹת אֹר נֹגַה  
עֲלֵיהֶם

e) 245. 392; 93 a p. K.  
f) 145 K. g) ע"ה = 419 K.  
h) + וְדִר 96 K. i) = 309 K.  
k) יֵשְׁבֵי 251 K. l) ב = 72.  
91. 171. 182. 198. 420. 431.  
490. 531. 541. 613. 632; 89.  
336 ex c. K. 26; 174. 305.  
380. ex c. R. ח"א 596 a p. R.

<sup>1</sup>when at the first he  
lightly afflicted the land  
of Zebulun and the land  
of Naphtali, and afterward  
did more grievously afflict  
*her* by the way of the sea,  
beyond Jordan, in Galilee  
\*of the nations. <sup>2</sup>The  
people that walked in dark-  
ness have seen a great  
light: they that dwell in  
the land of the shadow of  
death, upon them hath the  
light shined.

\* Or, populous.

The second verse of this Quotation agrees nearly quite with the  
Original, the only differences being that הָעַם ὁ λαός, whom the latter  
describes as הַהֹלְכִים, in the LXX. rightly ὁ πορευόμενος, are called by  
Matt. ὁ καθημέμος, which is the same description as is next given in  
both, יֵשְׁבֵי τοῖς καθημένοις, in the LXX. οἱ κατοικοῦντες; and that the

Heb. calls the place in which they dwell אֶרֶץ צֶלֶמָוֶת "land of the death-shadow",—of darkness such as is found in the place of the dead,—for which Matt. gives *χώρα καὶ σκιὰ θανάτου* "the region and (prop. even) the shadow of death"; also, that the Heb. says אֶרֶץ נֹר "the light hath shined", which Matt. renders by *φῶς ἀνέτειλεν*. While the LXX. may be said to agree with the Heb. in these respects, i. e. in rendering by the *right word*, it yet differs in presenting the description as addressed to the people and telling them of their future condition, i. e. in using a *different form*.

The first verse mentions those who are included in "the people"; and as this appears to have been all that Matt. meant to adduce, he has omitted what is stated concerning them in the original. The first clause is: "As *at the first time* he made be light (or despised, i. e. brought into contempt) the land of Zebulon and the land of Naphtali", from which Matt. has extracted only the places: *γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεμ*. Next follows the clause: "And *at the last time* he made be heavy (or honoured, i. e. brought into respect) the way of the sea,—over the Jordan,—Galilee of the Gentiles", which Matt. has treated in the same way, omitting the first part. Of this verse of the original I have given a rendering different from the usual one; but one which appears to be more in harmony with the antithetic language employed in the Heb. Dr. Davidson in his *Introd. to Old Test.* p. 115 writes: "but the received version in Isa. VIII. 23, IX. 1, is incorrect. It ought to be: "As the former time brought into reproach the land of Zebulon and the land of Naphtali, so the succeeding time brings into honour the way of the sea" &c. The Sept. departs widely from the true meaning and would not have been used in citation.

## (2)

Rom. III. 15—17.

<sup>15</sup> ὅς εἰς οἱ πόδες αὐτῶν  
ἐκχέαι αἷμα, <sup>16</sup>σύντριμμα  
καὶ ταλαιπωρία ἐν ταῖς  
ὁδοῖς αὐτῶν, <sup>17</sup>καὶ ὁδὸν  
εἰρήνης οὐκ ἔγνωσαν.

Is. LIX. 7—8.

<sup>7</sup>οἱ δὲ πόδες αὐτῶν ἐπὶ  
πονηρίαν τρέχουσι, ταχύνει  
ἐκχέαι αἷμα, καὶ οἱ διαλο-  
γισμοὶ αὐτῶν διαλογισμοὶ  
ἀπὸ φόνων· σύντριμμα καὶ  
ταλαιπωρία ἐν ταῖς ὁδοῖς  
αὐτῶν, <sup>8</sup>καὶ ὁδὸν εἰρήνης  
οὐκ οἶδασιν,

απο φονων Cγ... αφρονων  
Alex. MS. Compl. Ed. | οἶ-  
δασιν .... ἔγνωσαν Alex. et  
Mar. MSS.

Is. LIX. 7—8.

<sup>7</sup>רַגְלֵיהֶם לָרַע יָרֵצוּ  
וּמַהְרָה לְשַׁפֵּךְ דָּם (ס)  
(מַחֲשַׁבְתֵּיהֶם מַחֲשָׁבוֹת  
(א) אֵין שׁוֹד (א) יִשְׁכַּר  
מִמַּסְלָחוֹת: רַגְלֵיהֶם שְׁלוֹם  
לֹא יָרְעוּ

s) = 180 K. t) = 252 K.  
u) = 187 K. x) = 150 K.

<sup>15</sup>Their feet are swift to  
shed blood: <sup>16</sup>Destruction  
and misery are in their  
ways: <sup>17</sup>And the way of  
peace have they not known:

<sup>7</sup>And their feet run to  
evil, swift to shed blood;  
their thoughts also are  
thoughts of murder\*: de-  
struction and misery are  
in their ways; <sup>8</sup>and the

<sup>7</sup>Their feet run to evil,  
and they make haste to  
shed innocent blood: their  
thoughts are thoughts of  
iniquity; wasting and \*de-  
struction are in their paths.

way of peace they know  
not.

\* Gr. from murders; or,  
according to Var. Lect., of  
foolish men.

<sup>s</sup>The way of peace they  
know not;

\* ¶ Heb. breaking.

The original begins with: "Their feet run to evil, and hasten for shedding (i. e. quickly shed) innocent blood", by comparing which with the Quotation: "Swift *are* their feet to shed blood", it is seen that the former clause is omitted, and *that*, because, while it states the matter generally, the latter points out the particular form of evil,—which was sufficient for the apostle's purpose. The next clause, viz. "Their purposes (or devices) are purposes of evil" is passed over for the same reason; but in the rest they agree. With the same exceptions, it coincides nearly verbally with the Sept., only reading *ὄξεις* for *ταχέως*, and *ἐγνώσαν* for *οἶδασι*, according to Vat. MS., but Alex. et March MSS. give *ἐγνώσαν*.

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## TABLE E.III.r.2.o.

(1)

Matt. XII. 18—21.

Is. XLII. 1—4.

Is. XLII. 1—4.

[<sup>17</sup>ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος] <sup>18</sup>Ἰδοὺ ὁ παῖς μου ὃν ἠρέμισα, ὃ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. <sup>19</sup>οὐκ ἐρίσει οὐδὲ κραυγᾶσει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. <sup>20</sup>κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. <sup>21</sup>καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.

18. εἰς ον cC\*\*EGKLMSU VXA al pler Eus. etc. . . . ὃν cB al<sup>2</sup> ff (ff *quem suscepit*) . . . C\* (vdtr) D al<sup>2</sup> vg it Dial Ir Hil *en* ω.

21. τῷ ὀνομ cBCEFGKLM SUVXIA al plus<sup>100</sup> Chr. . . . (= Gb Sz) *en* τῷ cD etc. Eus it vg Ir al . . . in al pauc Eus al *ἐπι* τῷ.

[<sup>17</sup>That it might be fulfilled which was spoken by Esaias the prophet, saying,] <sup>18</sup>Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup>He shall not strive, nor cry; neither shall any man hear his voice in the streets. <sup>20</sup>A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup>And

<sup>17</sup>Ἰακώβ ὁ παῖς μου, ἀντιλήγωμαι αὐτόν· Ἰσραὴλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει· οὐ κεκράξεται οὐδὲ ἀνήσει, οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. <sup>20</sup>κάλαμον τεθλασμένον οὐ συντριβίσει, καὶ λίνον καπνίζόμενον οὐ σβέσει, ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν· ἀναλάμψει καὶ οὐ θρασυθήσεται, ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἑλπιούσιν.

1. Καὶ ἰδὼν Ἰακώβ. 106. Ἰδοὺ Ἰακώβ 302. 305. Om. Ἰσραὴλ 302. 305. ἔδωκα . . . Compl. Ed. δεδωκα.

2. οὐ κραεῖται. Alex. MS. 3. συντεθλασμένον. Alex. Mar. MSS. Ald. et Compl. Edd. | αληθ. . . Mar. MS. Ald. et Compl. Edd. αληθῇ.

4. θῇ Mar MS. θήσει | Hier ob omoioτελεuten in f. sublatā suspicatur αναλαμψει usque κρισιν Matt. 18, 21. Aliter Or.

<sup>17</sup>Jacob is my servant, I will help him; Israel is mine elect, my soul has accepted him: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. <sup>19</sup>He shall not cry, nor lift up his voice, nor shall his voice be heard without. <sup>20</sup>A bruised reed shall he not break, and smoking flax shall he not quench; but he shall bring forth judgment unto truth. <sup>21</sup>He shall shine out,

הן עבדי אהמך בן בחירי רצתה נפשי נתתי רוחי עליו (מ'שפט לגוים וצ'יא: לא<sup>2</sup> לא יצעק ולא ישא ולא יצמיע (ד' בחוץ קולו: קנה רצון י' ישבור וישתה רעה לא יכבה לא יצ'יא (מ'שפט: לא<sup>2</sup> יכבה ולא ירין עד-ישים (ב' בארץ מ'שפט (ב' יתורחו א'ים יתלו:

a) י' 96. 224. 295; 130 a p. K. b) י' 93. 128. 145 K. c) י' 226 K. d) = 60 K. e) = 96 K. f) יתה 93 K. g) לא<sup>2</sup> 100 K. h) : a f = 224 K.

<sup>17</sup>Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. <sup>19</sup>He shall not cry, nor lift up, nor cause his voice to be heard in the street. <sup>20</sup>A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. <sup>21</sup>He shall not fail nor be dis-

in his name shall the Gentiles trust.

and shall not be †discouraged, till he have set judgment upon the earth: and ‡in his name shall the Gentiles trust.

couraged, till he have set judgment in the earth: and the isles shall wait for his law.

\* Gr. let out.

† Gr. broken.

‡ Gr. upon.

\* ¶ Or, dimly burning.

† ¶ Heb. quench it.

‡ ¶ Heb. broken.

That Matt. has not here followed the LXX. is most evident. A glance will show that the verbs are all different, except three, of which one is in another form. The LXX. represents the description as that of Jacob and Israel, from their names occurring in the first verse, names which are, however, not found in the Heb. "It is probable, therefore", says Dr. Davidson, "that these names were purposely inserted, that the text might not speak of the Redeemer. In Eusebius, Justin and others the text of the Seventy is altered in conformity with that of Matthew. Eusebius in his *Praeparatio Evangelica* IX. says 'The names Jacob and Israel are marked with an obelus in the Seventy, and in other interpreters they are not found, since even in the Hebrew they do not appear': *παρά τοῖς ὁ ὠβελίσται τὸ τοῦ Ἰακώβ καὶ τὸ τοῦ Ἰσραὴλ ὄνομα καὶ παρά τοῖς λοιποῖς ἐρμηνευταῖς παρασιωπῶνται ἐπεὶ μηδὲ ἐν τῷ Ἑβρ. φέρεται.*" Yet this insertion for such a purpose appears to me very doubtful. We read in ch. XLIV. 1 *Νῦν δὲ ἀκούσου Ἰακώβ ὁ παῖς μου, καὶ Ἰσραὴλ ὃν ἐξελεξάμην*, exactly after the Heb. *בְּיָמַי יִשְׂרָאֵל בְּרַחֲמַי וְיַעֲקֹב עַמִּי שְׁמִי*; where "my servant" is expressed of "Jacob", and "whom I have chosen" of "Israel"; and, I ask, what would be more natural than to throw back these names to ch. XLII. 1, where "my servant", and "mine elect" *ὁ παῖς μου*, and *ὁ ἐκλεκτός μου* are read, and there insert them, as those of whom the description is given?

But Matt. varies from the Heb. also. The original presents the different ideas more dramatically, Matt. more connectedly.

The Heb. *וְהִחַלְתִּי לוֹ* "I will lay hold on him", i. e. hold up or support him, LXX. *ἀντιλήψομαι αὐτοῦ*, Matt. renders by *ὃν ἡρέτισα* "whom I have taken or laid hold of"—not: "have chosen", as in Auth. Vers., a sense expressed by the middle voice: "to take for oneself"—choose, prefer". *וָפָנִי* "I have given" i. e. put, LXX. *ἔδωκα*, Matt. renders by the fut. *θήσω* "I will put". The last clause is: *וְהָיוּ לְנֶגְדִי* "he shall make go out, (i. e. bring forth, LXX. *ἐξοίσει*, or publish, Matt. *ἀπαγγελεῖ*) judgment (specially law, statute, as a rule of judging; and here, the law, the divine law, i. e. the religion of Jehovah) to the nations." And so Matt. *καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ*, "he shall announce (publish) judgment (or decree, meaning the gospel as decreed by GOD) to the heathen."

The next verse reads: *וְלֹא יִבְכּוּ* "he shall not cry out", LXX. *οὐ κερύξεται*, for which Matt. gives *οὐκ ἐρίσει* "he shall not strive".

נָשִׂיף לִנְיָ "nor lift up" ([his voice], i. e. nor bawl aloud), LXX. οὐδὲ ἀνῆσει, "nor send up" i. e. his voice, Matt. renders by: οὐδὲ κραγαῶσει "nor cry", which properly belongs to the former verb. Lastly נַחֲשִׁיף לִנְיָ "nor make (one) hear", where "he" is the subject, Matt. idiomatically renders by: οὐδὲ ἀκούσει τις: "nor shall any one hear". The latter uses the verb ακουειν "to hear", the subject of which is "any one else", whereas in the original, the causative form of the verb is used, which the LXX. rightly enough renders by the pass. voice, with the object of the former now as the subject: οὐδὲ ἀκουσθήσεται ἡ φωνὴ αὐτοῦ. Each of these clauses expresses in different ways the same idea.

The two texts may not be said to vary until we come to the last clause of ver. 3. מִן הַיּוֹם וְעַד הָעוֹלָם "to truth shall he bring forth judgment", i. e. he shall publish the law, as was explained above, until the truth is published. The three next clauses are left out, viz. "he shall not be faint (i. e. despond), LXX. ἀναλέμψει "he shall shine out", (the negative thought expressed in a positive form, and the figure of a light introduced), "nor shall he be broken down (i. e. be disheartened), until he have set judgment (or appointed the law) in the earth", LXX. ἕως ἂν θῇ ἐπὶ τῆς γῆς κρίσιν. Now, Matt. begins the last clause of ver. 3 like the last omitted one, and reads: ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν, "until he have thrown out judgment unto victory", i. e. until he have announced the gospel, so as that it everywhere prevails. Matt., thus then, omits the three first clauses of ver. 4, but borrows from the third: ὧς ἂν, for the last clause of ver. 3; renders מִן הַיּוֹם וְעַד הָעוֹלָם by ἐκβάλῃ τὴν κρίσιν; and for הָאֱמֶת "to truth", LXX. εἰς ἀλήθειαν, says: εἰς νίκος, "unto victory". But, says Dr. Davidson "between הָאֱמֶת *truth*, and νίκος *victory*, there is no disagreement. The progress of truth is a continued victory over error." That is true, yet I prefer giving the primary meaning to הָאֱמֶת viz. *firmness, stability*; and hence, *perpetuity*. Hence, it means, firmness and constancy in oneself, in keeping and executing one's promises, i. e. *faithfulness, fidelity, truth*; and thus *truth*, as opp. to falsehood. Gesenius says, this *truth* is ascribed to the servant of GOD here. But it may better mean: "to perpetuity", "until he have thrown out (i. e. spread) the judgment (i. e. the law of the new dispensation, or the gospel) to perpetuity (= for ever, or so as to have it stablished everywhere and always)", expressed by Matthew's εἰς νίκος, which, in LXX. Thren. (Lament. Jerem.) V. 20, Job. XXXVI. 7, and other places for the Heb. לְעוֹלָם, means: "for ever", to everlasting. And thus would the two be reconciled, Matthew's εἰς νίκος being: in perpetuum, the same as הָאֱמֶת; and De Wette's supposition, "that the evangelist had in his mind, or read as a gloss in the margin, the synonymous לְעוֹלָם, which the LXX., agreeing with the Syriac, renders by εἰς νίκος, in 2 Sam. II. 26, and other places", is unnecessary.

The Heb. ends with: וְלִתְרוֹתָיו אֵים יִחְלִי "and for his law the isles





be converted, and *their* sins should be forgiven them.

is become gross, and \*their ears are dull of hearing, and *their* eyes they closed, lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should †be converted, and I should heal them.

\* Gr. they heard heavily with their ears.

† Gr. convert.

their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

\* ¶ Or, in hearing &c.; or without ceasing &c. Heb. Hear ye in hearing &c.

† ¶ Heb. in seeing.

It is to be remarked here at the outset, that properly speaking this is not a Quotation, though unquestionably the passage in Is. is in view; and hence will be accounted for the great divergence of Mark from the original. It is only at the beginning and end in Is. that we find what corresponds with Mark, the middle portion from *ἐπαχύνθη γὰρ* to *τῇ καρδίᾳ συνῶσι* being passed over. He has also altered the form, in order to introduce it into his text, besides changing the order of the two first clauses. Thus he says: *ὡς βλέποντες βλέπωσιν* "that seeing they may see", for *βλέποντες βλέπετε* "seeing ye shall see", or for *ὅτι ἴδῃ* "and see ye a seeing", i. e. the present subj. for the future or imperative. And in the last clause his words are: *καὶ ἀφεθῇ αὐτοῖς* "and there be remitted to them" scil. *τὰ ἁμαρτήματα* "their sins", (or, as Griesbach commends, *ἀφεθῆσεται* "there will be remitted"), which clause comes in place of *καὶ ἰάσομαι αὐτούς*, "and I will heal them", *ὅτι ἰαθῇ* "and healing be to them", a healing which is interpreted by remission of sin. In this last clause, then, he varies from the original, as also from all the other passages containing the Quotation. "It is difficult", says Dr. Davidson "to determine whether he resolved the figure of the Greek version in this clause, or translated paraphrastically the Hebrew text." It appears to me, on the other hand, both that the Hebrew text has been followed, and that the figure has been resolved. The close similarity in the form of expression points out the former, and the latter is inferrible from this: that GOD is said to *heal* a people when he restores them to their former prosperity and happiness (Is. XIX. 22; Hos. XI. 3), which restoration is so connected with, as to depend upon, the remission of their sins, (see 2 Ch. VII. 14; Jer. III. 22); and hence, to *heal* is the same as to *pardon*. Instead, then, of giving the consequent—healing—Mark has pointed out the antecedent—the remission of sins. And thus is it seen how well they harmonize.

Further remarks in connection with this passage will be found at Matt. XIII. 14—15, where it will be seen that, agreeably to the idiom of the Hebrew, and the Oriental languages generally, predictions are often made in the language of command, the force of the imperative

being; "consider the thing as already done; look upon it as fulfilled." Hence the translation may give it in the form of the future, as is done in the LXX. and Matt.; and Mark, to suit the context, in the present subj.

(3)

John XII. 40.

[<sup>39</sup>διὰ τοῦτο οὐκ ἠδύν-  
ατο πιστεῦν διὰ πάλιν  
εἶπεν Ἡσαΐας] <sup>40</sup>Τετύφλω-  
κέν αὐτῶν τοὺς ὀφθαλμοὺς  
καὶ ἐπόρωσεν αὐτῶν τὴν  
καρδίαν, ἵνα μὴ ἴδωσιν τοῖς  
ὀφθαλμοῖς, καὶ νοήσωσιν  
τῇ καρδίᾳ καὶ σιγαφῶσιν  
καὶ ἰάσονται αὐτοὺς.

επορωσεν CAB\*KLX al Eus  
(D ab αὐτῶν ad αὐτῶν trans-  
lit)... s Ln πεπορωκεν CB\*\*  
EFGHMSUAA al longe pl  
Chr al-| D καὶ μὴ νοησουσιν  
K al mu Chr συνωσει|στρα-  
φωσιν cBD\* al... s επιστραφ.  
cAD\*\*EFGHSUAA al pler....  
KLMX al Eus Did επιστραφ-  
ωσιν (al -νοῦσιν) | ιασομαι  
(Gb') cABDEFGHKMSUXA  
A al pl Did... s ιασομαι cLU\*\*  
al pl Eus.

[<sup>39</sup>Therefore they could  
not believe, because that  
Esaías said again,] <sup>40</sup>He  
hath blinded their eyes,  
and hardened their heart;  
that they should not see  
with *their* eyes, nor under-  
stand with *their* heart,  
and be converted, and I  
should heal them.

Is. VI. 10.

ἐπαχύνθη γὰρ ἡ καρδία  
τοῦ λαοῦ τούτου, καὶ τοῖς  
ὤσιν αὐτῶν βαρέως ἤκου-  
σαν, καὶ τοὺς ὀφθαλμοὺς  
ἐκάμυσαν, μὴ ποτε ἴδωσι  
τοῖς ὀφθαλμοῖς, καὶ τοῖς  
ὤσιν ἀκούσωσι, καὶ τῇ καρ-  
δίᾳ συνῶσι καὶ ἐπιστρέψ-  
ωσι, καὶ ἰάσονται αὐτοὺς.

οφθαλμ. αὐτῶν Alex. et  
Mar. MSS. et Ald. et Compl.  
Edd.

For the heart of this  
people is become gross,  
and \*their ears are dull  
of hearing, and *their* eyes  
they closed, lest they  
should see with *their* eyes,  
and hear with *their* ears,  
and understand with *their*  
heart, and should †be con-  
verted, and I should heal  
them.

\* Gr. They heard heavily  
with their ears.

† Gr. convert.

Is. VI. 10.

הַשְׁמֵן (יִלְכֹּב) (יִשְׁמַע) הָעָם  
(וְיִשְׁמְעוּ) הַכֹּהֵן וְעַיְנֵי הַשָּׁעַ  
פֶּן יִרְאֶה בְּעֵינָיו וְכִמְיָנוּ  
יִשְׁמַע (יִלְכֹּב) (יִכְבֵּן) וְשָׁב  
וְרָפָא לוֹ:

x) = 72 K. y) + הרע  
107 K. z) = 224 K. a) י =  
109 K. b) 17. 76. 80.  
93. 96. 167. 159. 180. 182.  
223. 245. 294. 384; 95. 177  
a p. K. 1 A. 248. 266. 562.  
592. 594. 715; 1 in textu. 20.  
230. 419. 656. 737 a p. R.  
c) יִכְבֵּן 80 K.

Make the heart of this  
people fat, and make their  
ears heavy, and sbut their  
eyes; lest they see with  
their eyes, and hear with  
their ears, and understand  
with their heart, and con-  
vert, and be healed.

On this passage Dr. Davidson remarks, that "it is quoted in other parts of the New Testament, but not in the same way as here. It is not easy to say whether the apostle followed the Septuagint or Hebrew; rather does he seem to have followed neither. His words differ from both. They present the sense of the original passage in a form somewhat abridged, but very energetic."

The evangelist omits the middle clause of the original, which regards the ears, viz. "and make thou heavy their ears...lest they hear with

their ears"; and he inverts the order of the other two. The Hebrew quoted, then, if literally translated would read thus: "Make thou fat the heart of this people, ... and smear their eyes, lest they see with their eyes, ... and understand with their hearts, and return, and healing be to them." When the Orientals intend strongly to mark the character of any one, their expression is that they *make him such*; so that, the meaning of "make thou the heart of this people fat &c." is "pronounce their heart such", or "consider their character to be such." And so is it read in the LXX., which gives verse 10 as the reason for what is stated in verse 9 *ἐπαχύνθη γὰρ ἡ καρδία κ. τ. λ.* "For the heart of this people is thickened &c." Whilst the LXX., then, merely states their condition as a fact, and whilst, in the Heb., the prophet is called upon to regard them as they are described, the apostle looks more deeply into the matter, and tells whence it all proceeded, *τετυφλώκεν αὐτῶν κ. τ. λ.* "he hath blinded their eyes &c." In the original, the words are addressed to the prophet as descriptive of his hearers, but the evangelist quotes them objectively, as detailing a result. And, comparing the three together, they might run thus: The Heb. says: "Reckon them such and such", "for" adds the LXX. "they are so"; and "to be which he hath made them" is what the apostle closes with. As GOD *knew* the effect of truth on sinful minds to be hardening, and knowing it, still sent the message, and suffered it to produce the *regular* effect, John might with propriety say: "*He* hath blinded &c." And thus, while he has retained the *substance* of the passage in Isaiah, he has presented it in a different, but not less truthful, form, using the *third* person at the beginning, but returning to the *first* at the close, *καὶ ἰάσομαι αὐτούς* "and I will heal them", as in the LXX. and Matt.

## TABLE E.III.1.o.3.a.r.

(1)

Matt. XXVII. 9, 10.

Zech. XI. 13.

Zech. XI. 13.

[<sup>9</sup>τότε ἐπληρώθη τὸ ῥη-  
θὲν διὰ τοῦ προφήτου Ἰερε-  
μίου λέγοντος] Καὶ ἔλαβον  
τὰ τριάκοντα ἀργύρια, τὴν  
τιμὴν τοῦ τιτιμημένου ὃν  
ἐτιμήσαντο ἀπὸ νύων Ἰο-  
ραήλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ  
εἰς τὸν ἀγρὸν τοῦ κεραμέως,  
καθὰ συνέταξέν μοι κύριος.

10. A\* ἔδωκεν . . cdd<sup>3</sup> syr  
utr ἔδωκα.

Κάθεσ ἀντοὺς εἰς τὸ  
χωρεντήριον, καὶ σπέρωμαι  
εἰ δόκιμόν ἐστιν, ὃν τρόπον  
ἐδοκιμάσθην ὑπὲρ αὐτῶν.  
καὶ ἔλαβον τοὺς τριάκοντα  
ἀργυροὺς καὶ ἐνέβαλον αὐ-  
τοὺς εἰς τὸν ὄϊον κυρίου  
εἰς τὸ χωρεντήριον.

σκεψάιντο εἰ Alex. MS. ....  
B MS. Ald. et Compl. Edd.  
σκεψάι εἰ | εἰς οἶκον. Alex.  
MS. | MS. 106 adds καθὰ  
συνέταξέν μοι κύριος.

[<sup>9</sup>Then was fulfilled that  
which was spoken by  
Jeremy the prophet, say-  
ing.] And they took the  
thirty pieces of silver, the  
price of him that was  
valued, \*whom they of the  
children of Israel did  
value; <sup>10</sup>And gave them  
for the potter's field, as  
the Lord appointed me:

\* ¶ Or, whom they bought  
of the children of Israel.

Drop them into the furn-  
ace, and I will see if it  
is good *metal*, as I have  
been proved \*by them.  
And I took the thirty  
*pieces* of silver, and threw  
them into the house of  
the Lord, into the furnace.

\* or, for their sakes.

הַשְּׁלִיכְהוּ אֶל-הַיִּצְרֹר<sup>a)</sup>  
אֲשֶׁר הָיָה יְקָרָי<sup>b)</sup>  
מַעֲלֵיהֶם<sup>c)</sup> (וְאֶתְקַח<sup>d)</sup>  
שְׁלִשִּׁים כֶּסֶף וְאֶשְׁלִיךְ<sup>e)</sup>  
אֹתוֹ בְּיַד הַיָּהוָה<sup>f)</sup> כַּאֲשֶׁר-  
צִוֵּהוּ הַיָּהוָה:

z) + אֹתוֹ 150 K. a) + בֵּית  
101. 144 K. b) הָיָה 1. 102 K.  
c) מַעֲלֵיהֶם 2. d) וְאֶתְקַח  
17. &c. e) + וְאֶתְקַח 96 K. ה. a  
f. = 2 K. f) + אֹתוֹ 250 K.  
ff) אֶל בֵּית 17. 150. 309. 590;  
251 a. p. K. 356 f. K. בְּיַד  
366 K. g) וְאֶת 650 B. K.  
אֶל הַיָּהוָה 650 B. K. הַיָּהוָה  
530 K. אֶל בֵּית הַיָּהוָה 590. 168.  
251 a. p. 30 ex c. K. 2 a. p. R.

Cast it unto the potter;  
a goodly price that I was  
prised at of them. And  
I took the thirty *pieces*  
of silver, and cast them  
to the potter in the house  
of the LORD.

The introductory formula of this Quotation, which presents the difficulty, that Matt. quotes as from Jeremiah what is now found in the writings of Zechariah, will be considered under its proper head. Meantime we have to do only with the Quotations themselves.

The first clause of the original הַשְּׁלִיכְהוּ אֶל-הַיִּצְרֹר "Cast is unto the potter", in the Sept. *κάθεσ ἀντοὺς εἰς τὸ χωρεντήριον* "drop them into the furnace", though expressing the order, is omitted in Matt. The noun יִצְרֹר is supposed by some to mean here, not "potter" but "pottery", or "place where the potters dwell, and where was a court into which were thrown all the broken vessels of the temple, (comp. Jer. XIX. 2, 10, 11) and where it may be supposed other filth was cast out.... But the words בֵּית יָהוָה seem not to be reconcilable with

this interpretation. Hence, says Gesenius, whom I am quoting (see Heb. Lex. s. v.) "the other and earlier explanation is preferable, which here regards יִצָר as i. q. אֲצִיר *treasurer*, from r. אָצַר; so Chald. and Syr. vers." In the previous context, Matt. tells us that when Judas saw that Jesus was condemned, "he cast down the pieces of silver in the temple"; that "the chief priests took the silver pieces", and "bought with them the potter's field", because it was "not lawful to put the money into the treasury." Now, as with the money the potter's field was bought, would not the money be given to him? And as Matt. adduces the Quotation with reference to said field, it does not seem to be necessary to depart from the literal rendering of יִצָר by "potter". Of course, the money would be taken in charge by the *treasurer* of the temple, yet he is not thought of in this connection by Matthew.

The next clause of the original אֲרֵר הַיָּקָר אֲשֶׁר יִקְרֶי יְקָרָם "the splendour of price (i. e. splendid price [said ironically]) which I was highly prized at by them", seems to be given in the second clause of the Quotation τῆς τιμῆς τοῦ τιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ "the value of the valued (one), whom they valued of the sons of Israel", where the Sept. has καὶ σάξομαι εἰ δοκιμὸν ἔσται, ὃν τρῶπον ἐδοκιμάσθη ὑπὲρ αὐτῶν "and I shall see if it is proved (i. e. assayed = genuine), after what manner I was proved (i. e. assayed) on their account", both which versions differ from the Hebrew and from each other.

The first clause of the Quotation καὶ ἔλαβον τὰ τριάκοντα ἀργύρια "And they took the thirty silverlings", which last words are modified by the clause just considered, next follows in the original וְאֶקַח וְאֶקַח הַכֶּסֶף "and I took the thirty (pieces) of silver". As far as the form goes, ἔλαβον, might be rendered "I took", like וְאֶקַח, but since ἔδωκαν follows it, it must be taken as third person plural, the reading ἔδωκα being found only in codd<sup>3</sup> syr utr.

The original ends with וְאֶשְׂלַךְ אֹתוֹ בֵּית יְהוָה אֶל-הַיִּצָר "And I cast it (into) the house of the Lord unto the potter", which Matt. represents by καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμεῆς καθὰ συνέταξέν μοι κύριος "and they gave them for the potter's field, as the Lord appointed me." The first words agree in both, except in person, the Heb. as before being of the first, and Matt. of the third. The Heb. says אֶל-הַיִּצָר "to the potter", Matt. εἰς τὸν ἀγρὸν τοῦ κεραμεῆς "for the potter's field", for which would not the potter get the payment? The Sept. renders, as before, εἰς τὸ χωνετήριον "into the furnace." בֵּית יְהוָה is given in the Sept. by εἰς τὸν οἶκον κυρίου "into the house of the Lord", so that the original has not been changed here. Matthew's last words, then, may be regarded as additional.

(2)

1 Cor. II. 9.

Is. LXIV. 4.

Is. LXIV. 3.

[ἀλλὰ καθὼς γέγραπται]  
 Ὁ φθαλμὸς οὐκ εἶδεν καὶ  
 οὐκ ἤκουσεν καὶ ἐπικαρ-  
 διαν ἀνθρώπου οὐκ ἀνέβη,  
 ὅσα ἡτοίμασεν ὁ θεὸς τοῖς  
 ἀγαπῶσιν αὐτόν.

*ειδεν* . . . C al Clem<sup>rom</sup>  
*ειδεν* . . . al<sup>3</sup> Clem<sup>icd1</sup> Ath  
 Thdr̄t *οιδεν* | Ln' οσα cA  
 BC (vdtr) Hipp Eus Epiph  
 Ath. . . s 49 α cDEFGL al  
 ut vdtr omn.

[But as it is written,]

Eye hath not seen, nor  
ear heard, neither have  
entered into the heart of  
man, the things which  
GOD hath prepared for  
them that love him.

ἀπὸ τοῦ αἰῶνος οὐκ ᾔσχε-  
σαμεν οὐδὲ οἱ ὀφθαλμοὶ  
ἡμῶν εἶδον θεὸν πλην σοῦ  
καὶ τὰ ἔργα σου ἃ ποιήσ-  
εις τοῖς ὑπομένουσιν ἔλεον.

pro εἶδον, ἴδον in Alex.  
MS. | Alex. MS.\* om θεον  
πλην σου.

From everlasting we have not heard, neither have our eyes seen a GOD beside thee,\* and thy works which thou shalt do for them that wait for mercy.

\* i. e. 'nor any works like those which &c.'

(יִמְעוּלִם לֹא) - (שְׁמַעוּ לֹא)  
הָאֵינוּ עֵין לֹא - רֵאשִׁתָּה  
(אֱלֹהִים וּלְתֵתָה יַעֲשֶׂה  
) (לְמַחֲבֶה-לּוֹ)

i)  $\tau = 590$  K. k) שמעתי  
490 K. l) וְהָיָה plurimi K.  
multi R. m)  $\tau = 72$  K.  
n) + את 1 K. אֶלְהֵנוּ 351 K.  
o) לְמִדָּתִי 93.461; 598 ex c. K.

For since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye \*seen, O GQD, beside thee, *what* he hath prepared for him that waiteth for him.

\* ¶ Or, seen a GOD be-  
side thee, *which* doeth so  
for him.

The original begins with יַמְעוֹלָם לֹא-שָׁמְעוּ "And from of old they have not heard" = they have never heard, in the LXX. ἀπὸ τοῦ αἰῶνος οὐκ ἤκουσαμεν, "From eternity we have not heard", the first person for the third, which clause is omitted by Paul. He begins with: Ἄ όφθαλμός οὐκ εἶδεν "What eye hath not seen", which is the *third* clause in the Heb. עֵין לֹא-רָאָה "eye hath not seen", in the LXX. οὐδὲ οἱ όφθαλμοὶ ἡμῶν εἶδον, "nor have our eyes seen"; and he continues with καὶ οὗς οὐκ ἤκουσεν, "and ear hath not heard", which may be taken as the rendering of לֹא-הִרְיִינוּ "they have not given ear", a clause omitted in the LXX., unless it be that the οὐκ ἤκούσαμεν of the LXX., and the οὗς οὐκ ἤκουσεν of Paul, render the two first nearly synonymous expressions "they have not heard, they have not listened" of the Heb. Paul, thus, transposes the clauses. But he adds καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, "and it hath not gone up upon (= entered into) the heart of man", a clause perhaps inserted to give greater emphasis to the expression, as thus, eye and ear and heart are specified. And he ends with ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν, "whatever GOD hath prepared for them that love him", where the LXX. has θεὸν πλην σοῦ, evidently as the rendering of אֱלֹהִים וְלִפְנֵי "a GOD beside thee", which Paul omits; and it adds καὶ τὰ ἔργα σου "and thy works", equivalent to Paul's ὅσα "whatever things", giving ἃ ποιήσεις τοῖς ἐπομένουσιν ἔλεον "which thou shalt do for them that wait for mercy", for the Heb. עָשֶׂה לְמַחְבְּרֵי "he shall do for him that waiteth for him", where the LXX. has the *second* person for the *third* of the

Heb. and Paul. And Paul's rendering is not incorrect, when he gives *τοῖς ἀγαπῶσι* "them that love", as he who *waits* for GOD, will be he who *loves* him, the former evidencing the latter; and *וַיִּזְכֹּר* to *do* means also to *prepare, arrange*. He inserts *ὁ Θεός* as the nom., whereas *אלהים* may be taken as the acc. By this minute comparison of the two places, it is seen that the sense is substantially the same, only more obvious in the Greek. Some suppose the Heb. to be corrupt here, (see Bp. Lowth's note on the passage); yet there is no MS. evidence for that, and the above comparison may show its needlessness.

This Quotation has already been considered in Table E.II.1.a.2.o.r. (3) p. 223, where some may prefer placing it. It is given again here, as its more suitable place.



TABLE E.III.r.2.a.o.

(1)

Luke IV. 18—19.

<sup>18</sup> Πνεῦμα κυρίου ἐπ’  
ἐμέ, οὗ εἵνεκεν ἔχρισέν με  
εὐαγγελίσασθαι πτωχοῖς,  
ἀπέσταλκέν με <sup>19</sup>κηρῦξαι  
αἰχμαλωτοῖς ἄφeson καὶ  
τυφλοῖς ἀνάβλεπιν, ἀπο-  
στεῖλαι τεθρασυμένους ἐν  
ἀφῆσει, κηρῦξαι ἐναντὶν  
κυρίου δεκτόν.

18.  $\varsigma$  (= Gb Sz) *ενεκεν* |  $\varsigma$  (= Gb Sz) *εναγγελισσθαι* |  $\varsigma$  (= Gb) in f add *ιασοσθαι* *τους συντετριμμενους την καρδιαν*, Ln [ε. τ. σ. τ. κ.] cA EFGHKMSUVΓΔ al pler. . . om cBDL al vv m Or<sup>2</sup> Eus Ath al m.

<sup>18</sup>The Spirit of the Lord  
is upon me, because he  
hath anointed me to preach  
the gospel to the poor;  
he hath sent me to heal  
the broken-hearted, to  
preach deliverance to the  
captives, and recovering  
of sight to the blind, to  
set at liberty them that  
are bruised, <sup>19</sup>To preach  
the acceptable year of the  
Lord.

It is seen that Tischendorf's text omits the clause *ἰωσασθαι τοὺς συντετριμμένους τὴν καρδίαν* "to heal those broken (or contrite) as to the heart". Otherwise Luke follows the LXX. exactly, as far as *ἀνάβλεψεν*, where he inserts *ἀποστείλει τεθραυσμένους ἐν ἀφέσει* "to send off the bruised at liberty", a clause not found in the LXX., but which is added by the Evangelist himself, probably from Is. LVIII. 6, where is read *וַיִּשְׁלַח בְּרִצְיָא וּבְרִשְׁוֹ*, in the LXX. *ἀπόστειλλε τεθραυσμένους ἐν ἀφέσει*, and which he changed so as to adapt it to its present position. The last clause of the citation also agrees with the LXX., except that *κηρύξαι* "to herald" is used instead of *καλέσαι* "to call."

But the deviations from the Hebrew text are considerable. It begins with: "The Spirit of the Lord Jehovah *is* upon me, because Jehovah hath anointed me", which Luke gives as: "The Spirit of the Lord (i. e. Jehovah) *is* upon me, on which account, (or,

Is. LXI. 1—2.

Πνεῦμα κυρίου ἐπ' ἐμέ,  
οὗ εἶνεκεν ἔχρωσέ με εὐαγγε-  
λισσασθαι πτωχοῖς, ἀπέ-  
σταλκέ με ἰάσασθαι τοὺς  
συντρεφισμένους τὴν καρ-  
δίαν, κηρῶσαι αἰχμαλώτοις  
ἄφροσιν καὶ τυφλοῖς ἀνί-  
βληται, ἡκαλέσαι ἐναντὶν  
κυρίου δεκτὸν

1. *την καρ...τη καρδια*  
Alex. et Mar. MS. et Compl.  
Ed.

2. και καλεσαι Compl. Ed.

<sup>1</sup>The Spirit of the Lord  
is upon me, because he  
hath anointed me to preach  
the gospel to the poor;  
he hath sent me to heal  
the broken-hearted, to  
proclaim deliverance to  
the captives, and recover-  
ing of sight to the blind;  
<sup>2</sup>to declare the acceptable  
year of the Lord.

Is. LXI. 1—2.

רוח (א) אדני יהוה עלי  
(ב) יען (משה) (ד) יהוה אתי  
לבשר עניים שלחני לחפש  
לנשבר לב לקרא לשבויים  
דרור (ו) ולאסורים  
(ז) פתקתוקו: <sup>2</sup> (קרא שנת-  
רצון ליהוה

a) יהוה אלהים 116. 144. 414.  
461. 535 K. 78 = 253 K.

b) = 141 K. c) + אשר 96 K.  
d) = 96 K. e) לאשרים 96.  
253 al K. Ed. f) ~ 150. 158.  
159. 160. 180. 198. 201. 602  
al K. g) ולי 198 K.

<sup>1</sup>The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound; <sup>2</sup>To proclaim the acceptable year of the LORD.

more probably, on the account that) he hath anointed me", where it may be said that "Jehovah" is twice omitted. לְבַשׁ עֲנִיִּים "to cheer with glad tidings the meekly oppressed", (i. e. those who suffer wrong and submit to it, preferring such to the doing of wrong), is rendered by εὐαγγελισασθαι πτωχοῖς "to bring glad tidings to the poor", whence it is inferred that the "glad tidings" refer to the "gospel of salvation", and that by the "poor" are meant the "poor in spirit". See Matth. V. 3. Some join ἀπέσταλκέ με "he hath sent me" to the previous words εὐαγγελισασθαι πτωχοῖς rendering the passage: "The Spirit of the Lord is upon me, because he hath anointed me; he hath sent me to preach glad tidings to the poor, to heal the broken-hearted &c.", thus making ἀπέσταλκέ με be connected with all the infinitives. To such a construction there need be no objection, there being required no change of the words, only of the punctuation, which one may treat as he pleases, since it is omitted in MSS. The next expression לְחַבֵּשׁ לְנִשְׁכָּרֵי־לֵב "to bind up (a wound) for the broken of heart" is, as said above, omitted by Luke, unless it be supplied by ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν "to heal the contrite in heart", spoken of those who are penitent, whose sins are repented of, and the gushings of whose heart-felt sorrow for them are stemmed. But the greatest variation is in rendering וְלִפְתּוֹחַ עֲרִימֹת "and to the bound (i. e. to those who are kept in bonds) opening (of the prison), or deliverance" by καὶ τυφλοῖς ἀνάβλεψιν "and to the blind receiving of sight", which "is not a right translation", says Dr. Davidson (in *Introd. to Old Test.* p. 128), though (in his *Sacred Herm.* p. 367) he had said that "the sense of these two clauses, being figurative, does not much differ",—in which I believe him to be right, since it is not difficult to account for such a translation. We find the verb פָּתַח, from which the noun פְּתוּחַת comes, which ἀνάβλεψιν renders, chiefly applied to the *opening of the eyes*, being only once spoken of the ears in Is. XLII. 20; and in Is. XLII. 7, we find the same individual spoken of as sent עֲרִימֹת עֲנִיִּים לְפָתַח (in the LXX. ἀνοῖξαι ὀφθαλμοὺς τυφλῶν) "to open the blind eyes". In comparing the two passages, then, we may regard the one as explanatory of the other, "to cry to the captives freedom, and to the bound opening" being regarded as the same as "to open the blind eyes, to bring out the prisoners from the prison", the clauses being only inverted. The primary idea of "the bound" being that they are in prison, it would be inferred that the opening referred to deliverance therefrom; but the primary idea of the opening, on the other hand, being that of the eyes, it could not be erroneous to refer the binding to these organs. After all, whatever may be the rendering, the sense will still be the same, since the figurative language must be interpreted in the same way.

## (2)

Acts III. 22—23.

[<sup>22</sup>Μωυσῆς μὲν εἶπεν] ὅτι  
προφήτην ὑμῖν ἀναστήσει  
κύριος ὁ θεός ὑμῶν ἐκ τῶν  
ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐ-  
τοῦ ἀκούσεσθε κατὰ πάντα  
ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.  
<sup>23</sup>ἔσται δὲ πᾶσα ψυχὴ ἥτις  
ἐὰν μὴ ἀκούσῃ τοῦ προφή-  
του ἐκείνου ἐξολεθρευθήσε-  
ται ἐκ τοῦ λαοῦ.

υμων pr eAD al plvg arP  
etc. Chr<sup>1</sup> Ir... om B 60. cop  
(syr om o θ. υμ.) Chr<sup>1</sup>... CE  
al m syr<sup>p</sup> sah aeth Justin  
Thph Oec ημων | υμων sec.  
... D gr al<sup>3</sup> Thph<sup>1</sup> ημων | C  
al<sup>3</sup> λαλήσει.

23. ean cAC al pl Thph  
... c Ln an cBDE al non ita  
mu | εξολεθ. cABCD etc. ... c  
εξολοθ. cE al certe pler.

[<sup>22</sup>For Moses truly said  
unto the fathers.] A pro-  
phet shall the Lord your  
GOD raise up unto you  
of your brethren, like unto  
me; him shall ye hear in  
all things whatsoever he  
shall say unto you. <sup>23</sup>And  
it shall come to pass, that  
every soul, which will not  
hear that prophet, shall  
be destroyed from among  
the people.

Deut. XVIII. 15, 16, 18, 19.

<sup>15</sup>προφήτην ἐκ τῶν ἀδελ-  
φῶν σου ὡς ἐμέ ἀναστήσει  
σοι κύριος ὁ θεός σου, αὐ-  
τοῦ ἀκούσεσθε. <sup>16</sup>κατὰ  
πάντα ὅσα ... <sup>18</sup>προφήτην  
ἀναστήσω αὐτοῖς ἐκ τῶν  
ἀδελφῶν αὐτῶν ὥσπερ σὺ,  
... καὶ λαλήσει αὐτοῖς καθ-  
ὅτι ἂν ἐντείλωμαι αὐτῷ.  
<sup>19</sup>καὶ ὁ ἀνθρώπος ὅς ἐάν  
μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ  
ὁ προφήτης ἐκείνος ἐπὶ τῷ  
ὀνόματί μου ἐγὼ ἐκδικήσω  
ἐξ αὐτοῦ.

18. εκτων... εκ μεσου των.  
Alex. MS. | καθ' οτι Ox. MS.  
καθ. ο εντειλ. Ox. MS. Compl.  
Ed. εντειλωμαι.

19. ὁ ἀνθρώπος... ἀνθρ.  
εκείνος Alex. MS. Ald. Ed. |  
ἀκούσῃ ὅσα... IV. and others  
ἀκούσῃ πάντα ὅσα... ἀκούσῃ  
των λόγων αὐτου ὅσα Alex.  
MS. Ald. et Compl. Edd. |  
ean λαλ. ἐπὶ τῷ ον. μου ο  
προφήτης, εγω Alex. MS. |  
Ald. et Compl. Edd. om εκει-  
νος Ox. MS. om ο προφήτης  
εκείνος.

The Lord thy GOD will  
raise up unto thee a pro-  
phet from among thy  
brethren, like unto me;  
him shall ye hear. <sup>16</sup>Ac-  
cording to all that ... <sup>18</sup>I  
will raise them up a pro-  
phet from their brethren,  
like unto thee ... and he  
shall speak unto them as  
I shall command him.  
<sup>19</sup>And whatever man will  
not hearken to whatever  
words that prophet shall  
speak in my name, I will  
take vengeance on him.

Deut. XVIII. 15, 16, 18, 19.

נביא<sup>15</sup> מן אחיך  
(כפני) (ימים) (לך) יהיה  
(אלהיך) (אלי) השמען:  
(נביא) (כל אשר...) <sup>18</sup>  
אקים להם מקרב אחיהם  
כמוך... ודבר אליהם אח-  
בל- (אשר אצוני) ויהיה  
האיש אשר לא- (שמע  
(א- (דברי אשר) יהיה  
בשמי אנכי אדרש מעמו:

a) מקרב אחיך S. b) ~ 109 K.  
c) ימים (9 a p. K. d) = 157  
K. תך 109 K. e) = 199 K.  
f) ואלי 62. 65. 127. 153. 221  
K. ff) = 69 K. r) וי 84 K.  
s) אחיהם 106 K. u) = 80.  
101. 103. 107 K. x) שמע  
181 K. y) = 150 K. z) דברי  
S. a) + והנביא 69 K. + לא  
132 K.

The LORD thy GOD will  
raise up unto thee a Pro-  
phet from the midst of  
thee, of thy brethren, like  
unto me; unto him ye shall  
hearken; <sup>16</sup>According to  
all that... <sup>18</sup>I will raise  
them up a Prophet from  
among their brethren, like  
unto thee ... and he shall  
speak unto them all that  
I shall command him.  
<sup>19</sup>And it shall come to  
pass, that whosoever will  
not hearken unto my words  
which he shall speak in  
my name, I will require  
it of him.

The first part of ver. 22 may have been taken from the LXX., though not verbatim, as the addressed are spoken of in the plural number, ὑμῶν and ὑμῶν, whereas the singular, σου and σοι, occurs in the LXX., which follows the Heb.; but this change is necessary in the circumstances in which the words were spoken by Peter. They also both differ from the original in leaving out מן אחיך "from the

midst of thee", but the same idea is explicitly stated in תַּיְהִיבֶנּוּ עִם אֲדֵלֶיךָ *ἐκ τῶν ἀδελφῶν σου* "from thy brethren", which would seem to have been added as explanatory thereof.

The clause κατὰ πάντα ὅσα ἐν λαλήσει πρὸς ὑμᾶς "according to all things whatever he may say unto you", is neither in the Heb., nor in the LXX. "It is probable" says Dr. Davidson, "that the historian or apostle took the first words of Deut. XVIII. 16, viz. κατὰ πάντα ὅσα and connected them with ὅσα ἐν λαλήσει in the middle of the 19<sup>th</sup> verse of Deuteronomy XVIII. and then added πρὸς ὑμᾶς." Such is Davidson's solution, and here follows another. Luke had quoted as far as κατὰ πάντα ὅσα "according to all whatever", and then stopped. Passing down over what Moses tells the people they had formerly said, he comes to what the Lord, in speaking with himself, on that occasion, promised them, and which is found to be the same as what he is stating to them. *There* is found the additional clause "he shall speak unto them all that I shall command him", in the LXX. λαλήσει αὐτοῖς καθότι ἐν ἐντειλωμαι αὐτῷ. Now, joining the first part only of this to what he had already quoted, after having changed it so as to give it the form of being addressed, i. e. by putting ὑμῖν or πρὸς ὑμᾶς for αὐτοῖς, and λαλήσει for λαλήσει, it would become just what is written. And I prefer this latter mode of solution, inasmuch as, while it supplements Moses' address, it gives it more consecutively than would be done by borrowing part of the next verse, which he forthwith quotes. In the original, it is given as part of what the Lord said to Moses, but, as Moses was telling it to the people, Luke joins it to his address.

The Heb. ends thus: "And it shall come to pass, the man who shall not hearken unto my words, which he shall speak in my name, I myself will demand from him." Luke begins, as the Heb. יִדְּרֶה, with *ἔσται δὲ* "and it shall be", which the LXX. omits; but the latter renders the next rightly ὁ ἄνθρωπος ὃς ἐὰν μὴ ἀκούσῃ, Luke giving instead πᾶσα ψυχὴ ἥτις ε. μ. α. Instead, however, of rendering אֶל יְדִי יִדְּרֶה "unto my words which he shall speak", the LXX., says ὅσα ἐν λαλήσει ὁ προφήτης ἐκεῖνος "whatever that prophet may speak", whereas Luke says only τοῦ προφήτου ἐκείνου "that prophet", greatly abridging the clause, as he had already given the substance of it. The Quotation concludes with ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ "shall be utterly destroyed from the people", for which the original gives מֵעַם אֶרֶץ אֲדֹנָי "I myself will demand from him". Demand what? Evidently punishment, (see Ps. X. 13, Comp. Gen. IX. 5), so that it means: "I will punish him", or, as Luke might have written it: "shall be punished", instead of which, however, he has adopted the frequently-occurring formula: "shall be cut off from his people". See Lev. VII. 20, 21; XVII. 4, 9 &c. וְנִכְרְתָה הַנֶּפֶשׁ הַזֹּאת מֵעַמִּי, in the LXX. Lev. VII. 10, 11; ἀπολεῖται ἡ ψυχὴ ἐκείνη ἐκ τοῦ λαοῦ αὐτῆς, mean-

ing "shall be put to death". See Exod. XXXI. 14. But, as it may be asked, how he could state the particular kind of punishment, since it is not done in the original, and if he may not be incorrect in assigning that of death, it may be proper to direct attention to Numb. XV. 30, 31, whereby Luke's particularity is substantiated. After all, then, it is seen that Luke differs from the original only in being less indefinite, not in stating what is not in accordance therewith.

## (3)

Acts VII. 6—7.

[ἐλάλησεν δὲ οὕτως ὁ θεός,] ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἐτη τετρακόσια <sup>14</sup> καὶ τὸ ἔθνος ᾧ ἂν δουλεύουσιν κρινῶ ἐγώ, εἰπεν ὁ θεός, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσίν μοι ἐν τῷ τόπῳ τούτῳ.

6. αὐτου... al<sup>4</sup> vg<sup>sist</sup> al m σου|αυτο... D vv m αὐτους | κακώσουσιν... C al vv m (Thph<sup>1</sup> comm) add αὐτο (E κακ. αὐτο κ. δουλ.).

7. καὶ το... C al sah aeth<sup>pp</sup> το δε | εαν cACEH al ut vdr omn Chral... Ln an cBD | δουλεύουσιν cACD gr al cop sah syr lr... Ln -σωσιν cBEH al pl vg al Chr al | εἰπ. ο θ. cDEH al ut vdr omn... Ln ο θ. εἰπ. cABC | C'E al λατρεύσουσιν.

[<sup>6</sup>And GOD spake on this wise,] That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years. And the nation, to whom they shall be in bondage, will I judge, said GOD: and after that shall they come forth, and serve me in this place.

Gen. XV. 13—14.

ὅτι πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ, καὶ δουλώσουσιν αὐτοὺς καὶ κακώσουσιν αὐτοὺς καὶ ταπεινώσουσιν αὐτοὺς τετρακόσια ἔτη. <sup>14</sup> τὸ δὲ ἔθνος ᾧ ἂν δουλεύσωσι κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὅδε μετὰ ἀποσκευῆς πολλῆς.

13. ἰδίᾳ, καὶ κακώσουσιν αὐτὸ καὶ δουλώσουσιν αὐτοὺς κ. ταπ. α. Alex. MS. | καὶ κακ. αὐτους καὶ ταπ. αὐτους Compl. Ed. om αὐτους | τετρ. ετη Compl. Ed. ε. τ.

14. το δε εθ. ὡ εαν al καὶ το εθ. ὡ αν | κρινῶ ἐγώ Compl. Ed. add λεγει κυριως | ὅδε in Ald. Ed. deest.

<sup>13</sup>that thy seed shall be a sojourner in a land not their own; and they shall bring them into bondage, and entreat them evil, and humble them four hundred years. <sup>14</sup>And the nation, to whom they shall be in bondage, will I judge; and after these things they shall come forth hither with much property.

Gen. XV. 13—14.

כִּי־יָרֵךְ יְהוָה בְּאֶרֶץ כְּנָעַן לֹא לָהֶם וְעַבְדֵּיהֶם יְעַבְדוּם אַרְבַּע מֵאוֹת שָׁנָה: <sup>14</sup> וְגַם אֶת־הָעַמִּי אֲשֶׁר יַעֲבֹדוּן אֲנִי וְאַחֲרָיָם יָצְאוּ בְּרֶכֶשׁ גָּדוֹל:

q) הנחם 244 K. r) עבדיו S: qd.

<sup>13</sup>that thy seed shall be a stranger in a land *that* is not theirs, and shall serve them; and they shall afflict them four hundred years; <sup>14</sup>And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

The original records this Quotation as addressed to Abraham, hence בְּאֶרֶץ "thy seed", but in Acts it is given as what was said, without reference to him as the hearer, hence τὸ σπέρμα αὐτοῦ "his seed." The differences of rendering are the following. The Heb. says לָהֶם בְּאֶרֶץ "in a land not to them", which the LXX. renders by

οὐκ ἰδίᾳ “not their own”, whilst in Acts it is ἀλλοτρίᾳ “another’s”, or belonging to another; all expressing the same thought in diverse forms. Next, the original has וְעַבְדֵּים וְעַמִּי אֲנִי “and they (i. e. the Israelites) shall serve them (i. e. the Egyptians, for they are the people of this strange land), and they (i. e. the Egyptians) shall afflict them (i. e. the Israelites)”, where the subject and object have been changed. But in the versions the same order has been continued throughout, and hence a different kind of verb has to be used in one of the expressions. In Acts the rendering is: καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν “and they (i. e. the Egyptians) shall make it serve and do evil to (it)”, or “shall reduce it to servitude and oppress (it)”, from which the LXX. differs by reading αὐτοὺς “them”, as in the original. It, however, has an additional clause to both the Heb. and Acts in καὶ ταπεινώσουσιν αὐτοὺς “and shall humble them.” וְכֵן “and also” is only given by καὶ or δὲ “and” or “but”. After κρινῶ ἐγὼ “I will judge”, in Acts is added εἶπεν ὁ Θεός “said GOD”, which would not appear in the original, and yet is not incorrectly inserted, since he is reporting what “GOD said” to Abraham. The Heb. ends with וְאַחֲרֵיכֵן יֵצְאוּ בְרַכְשׁ גָּדוֹל “and afterwards they shall come out with much substance”, (here, moveable property), to which the LXX. adds ὧδε “hither”, an addition which is adopted in Acts, but changed into ἐν τῷ τόπῳ τούτῳ “in this place”, only, while omitting all mention of their then condition μετὰ ἐποσκευῆς πολλῆς, there is stated the purpose for which they were to come, καὶ λατρεύσουσίν μοι “and they shall worship me”, an expression not occurring in the original passage, but found in Exod. III. 12, whence it may have been drawn and added. And that the ὧδε “hither” = ἐν τῷ τόπῳ τούτῳ “in this place” does not exceed the original, may be learned from Gen. XV. 16 “they shall come hither again”, וְיָשֻׁבוּ.

## (4)

Acts VII. 26—28.

[<sup>26</sup>τῇ τε ἐπιούσῃ ἡμέρᾳ ὁφθῇ αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην εἰπών] Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους; [<sup>27</sup>ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών] Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ἡμῶν; [<sup>28</sup>μὴ ἀνελεῖν με σὺ θέλεις ὅν τρόπον ἀνείλες ἐχθὲς τὸν Αἰγύπτιον;

26. εὔτε cABC (D) τι ποι-  
εῖτε ἀνδρες ἀδελφοί ἵνα τι  
ἀδικεῖται εἰς [\*om] ἀλλη-

Exod. II. 13—14.

<sup>13</sup>ἐξελθὼν δὲ τῇ ἡμέρᾳ τῇ δευτέρᾳ ὄρα δύο ἄνδρας Ἑβραίους διαπληκτιζομένους, καὶ λέγει τῷ ἀδικοῦντι διὰ τί σὺ τύπτεις τὸν πλησίον; <sup>14</sup>ὁ δὲ εἶπε Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ’ ἡμῶν; μὴ ἀνελεῖν με σὺ θέλεις ὅν τρόπον ἀνείλες χθὲς τὸν Αἰγύπτιον;

13. Alex. MS. om. σν.  
14. ἐφ’ ἡμῶν... Ald. and  
Compl. Edd. ἐφ’ ἡμᾶς | του

Exod. II. 13—14.

וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי וַהֲנֵה שְׁנֵי אֲנָשִׁים עִבְרִים נֹצִים וְיֹאמַר לְרֹשֶׁעַ לָמָּה תִּכָּה רֵעֶךָ וַיֹּאמֶר מִי שִׂמְךָ לְאִישׁ שֶׁר (1) וַיִּשְׁפֹּט עָלָיו הַלֵּהָרֶגֶט (2) וַיֹּאמֶר אִמְרָה פֶּאֶשֶׁר הָרֶגֶט אַתְּ הַמִּצְרִי

q) וְיֵשׁ S. r) 'ס'ס = 84 K.

love). E al mu vg sah arm  
syr Chr Promiss ... s (Gb<sup>40</sup>)  
add *ημεας* cH al pl Syr<sup>p</sup> (cop  
al transp) Thph Oec.

27. D *ειπας* | και ... E cop  
al η | *ημων* (Gb') CABCH al<sup>30</sup>  
fere Thph<sup>1</sup> (et text et comm)  
... s *ημεας* cDE al pm Chr al.

28. *εχθες* cBCD al ... s  
*χθες* cAEH al pler.

*Αγ. χθες* in Alex. MS. for  
*χθες τον Αγ.*

[<sup>26</sup>And the next day he shewed himself unto them as they strove, and would have set them at one again, saying,] Sirs, ye are brethren; why do ye wrong one to another? [<sup>27</sup>But he that did his neighbour wrong thrust him away, saying,] Who made thee a ruler and a judge over us? <sup>28</sup>Wilt thou kill me, as thou diddest the Egyptian yesterday?

<sup>12</sup>And having gone out the second day, he sees two Hebrew men fighting, and he says to the injurer, Wherefore smitest thou thy neighbour? <sup>14</sup>And he said, Who made thee a ruler and a judge over us? Wilt thou slay me as thou yesterday slewest the Egyptian?

<sup>13</sup>And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? <sup>14</sup>And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?

\* ¶ Heb. a man, a prince.

Of this Citation the last part, in vers. 27—28, containing that with which Moses was reproached, agrees with the LXX., both differing slightly in expression from the original, which runs “who hath set (i. e. appointed) thee for a man (who is to act as) a prince (or chief) and a judge over us? Whether for killing (i. e. with intent to kill) me (art) thou saying (in thyself i. e. thinking, see 1 Sam. X. 4; 2 Sam. XXI. 16; 1 Kings V. 5; so that it means, Whether art thou purposing or wishing to kill me), as that thou killedst the Egyptian?” They omit *ὡς*? “for a man”. They render by: *μὴ ἀνελῆν με σὺ θύλεις*: “Art thou not wishing to take me off,” the last question, which is just the meaning of the Hebrew expression, as shown above: and to the last clause add *εχθες* “yesterday”, as specifying the time of the deed; and so in the Syr. Vers.

But it appears to me that there is one peculiarity of the Heb. which they do not fully express. The *וְאָמַר* not only states the manner, whether of thinking or of killing, (and the latter chiefly the Quotation conveys), but also upbraidingly informs Moses that the murder on the previous day was known. It is as if he had said: “Dost thou wish to kill me, as he wished, who killed the Egyptian, and as he who killed the Egyptian, killed him, and that is thou.” Whilst the speaker might wish to tell Moses of his previous murder, yet, doubtless, the uppermost thought in his mind would be his own, and not so much by whom as how it would be done, and that is the main idea presented in the Quotation. Both represent the words as spoken by “him who was injuring his neighbour”; and, who, besides speaking, *ἀπώσαστο αὐτὸν* “pushed him off,” as the New Test. adds.

If verse 26 be reckoned as cited, it may be compared with the original as follows: The Heb. begins with: "And he went out on the second day, and behold two of the men, Hebrews, striving", which in Acts is given succinctly by *τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις*: "And on the following day he appeared to them fighting", omitting "Hebrews", while it is added *καὶ συνήλασεν αὐτούς εἰς εἰρήνην*: "and he exhorted them to peace", a clause introductory to and pointing out the aim of his address. In the original it is then recorded *וַיֹּאמֶר לְרָשָׁע לָמָּה חָכָה רָעָךְ* "and he said to the evil-doer, Wherefore smitest thou thy neighbour?" but in Acts we read that he said: "*Ἄνδρες, ἀδελφοί εστέ· ἵνα τί ἀδικεῖτε ἀλλήλους;*" "Men! ye are brethren: Wherefore injure ye one another?" In the: "Men! ye are brethren", we see the use made of "Hebrews". It would appear from the original that the address was to one of them only, but from Acts, to both; and therein they may be said to contradict one another. But is that really the case. When Moses came to them, he would not at first know which was in the wrong, and seeing them striving, might infer that the one had done what the other considered a wrong, for which he was inflicting punishment, which probably was resisted. Wishing to reconcile them, he would address them, as in Acts: *ἄνδρες, ἀδελφοί εστέ* "Men! ye are brethren"; and could add *ἵνα τί ἀδικεῖτε ἀλλήλους* "Wherefore injure ye one another", which could be responded to by both—by the one who was then suffering punishment, and by the other who thought that a wrong had been done him. It afterwards turned out, however, as in Acts also we are immediately informed, that one only was the evil-doer, so that, as the words were applicable to him only, it could be properly recorded as in the Heb. We see, then, that in Acts it is written as it would naturally happen, while the original, keeping especially in view the reply, records it against him to whom alone they could be spoken with suitableness: and thus the apparent contradiction is removed. The original does not say that he did *not* speak to the other, which would doubtless have contradicted the statement in Acts. It only mentions the one whom the address suited, (although, as we learn from Acts, they were both accosted in the same way), as the other needed not to have been so spoken to. In Acts Moses is presented with his first observations, while Moses records of himself, with his after experience.

(5)

Rom. IX. 33.

[<sup>33</sup> καθὼς γέγραπται]  
 Ἰδοὺ τίθημι ἐν Σιών λίθον  
 προσκόμματος καὶ πέτραν  
 σκάνδαλον, καὶ ὁ πιστεύων  
 ἐπ' αὐτῷ οὐ κατασχευ-  
 θήσεται.

Is. VIII. 14.

καὶ οὐχ ὡς λίθον προσ-  
 κόμματος συναντήσεσθε, οὐδὲ  
 ὡς πέτρας πτώματι.

Is. VIII. 14.

וְיִתֵּן יְהוָה לְכָל הָעָם  
 סִינָה וְיִתֵּן לְכָל הָעָם



## Is. XXVIII. 16.

Ἴδὼν ἐγὼ ἐμβάλλω εἰς  
τὰ θεμέλια Σιών λίθον  
πολυτελεῖ ἑλεγκτὸν ἀγο-  
γωνιστὸν ἐντιμον, εἰς τὰ θε-  
μέλια αὐτῆς, καὶ ὁ πιστεύων  
οὐ μὴ κατασχυνθῇ.

14. συναντησ. αὐτῶ Mar.  
MS.—τηρασθαι αὐτῶ Alex.  
MS.

16. ἐμβάλω Alex. B. Mar.  
MSS. Ald. et Compl. Edd. |  
αὐτῆς Ald. Ed. αὐτῶν | πω-  
τευνων Alex. MS. add εν αὐτῶ  
B. MS. Ald. et Compl. Edd.  
ἐπ' αὐτῶ.

VIII. 14. and ye shall  
not come together against  
Him as *against* the ob-  
struction of a stone, nor  
as *against* the falling of  
a rock.

XXVIII. 16. Behold I  
lay, for the foundations of  
Sion, a costly stone, chosen,  
chief-corner, precious, for  
her foundations: and he  
that believeth shall not  
be ashamed.

\* ¶ Or, confounded.

This Quotation begins, like the original in Is. XXVIII. 16 הֲנִי יִסַּד בְּצִיּוֹן, with *Ἴδὼν τιθήμι ἐν Σιών* "Behold I lay in Sion". Instead, however, of giving to the stone the laudatory epithets there applied to it, and of pointing out its use as there stated, Paul has had recourse to Is. VIII. 14, where reading וְלֹאֲבָן נִנְהָ וְלִצֹּר מִכֶּשֶׁל "and for a stone of stumbling and for a rock of offence", he has thence borrowed his *λίθον προσκόμματος καὶ πέτραν σκανδάλου*. It is thus seen that the present is one of those compound passages, which contain a portion of one passage inserted into another — a thing quite permissible whenever, and inasmuch as, they both refer to the same subject. The apostle then continues with the original passage; but for וְהַיֵּשׁ לֹא יִהְיֶה רַחֲמֵיךָ לֹא יִהְיֶה "he that believeth shall not make haste", he writes *ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνθήσεται* "he that believeth on him shall not be ashamed", wherein he agrees mostly with the Sept., which has, *ὁ πιστεύων οὐ μὴ κατασχυνθῇ* "he that believeth shall by no means be ashamed", adding *ἐπ' αὐτῷ* to show the object of belief. On this difference between the original וְהַיֵּשׁ and the apostle's *κατασχυνθήσεται* Dr. Davidson thus observes (in Sac. Herm. p. 459). "There is one word in the Hebrew, which is supposed to have been different at the time the Septuagint Version was made, viz. וְהַיֵּשׁ rendered by *κατασχυνθῇ* to be ashamed. According to some, it was once וְהַיֵּשׁ from וְהַיֵּשׁ to be ashamed. This conjecture is utterly ground-

## Is. XXVIII. 16.

הֲנִי יִסַּד בְּצִיּוֹן (הֲנִי יִסַּד)  
אֲבָן (בִּסֵּן) (פִּנְתָּ וְקִרְתָּ)  
מִסֵּד (מִסֵּד הַמַּאֲמֵן לֹא יִהְיֶה)  
(וְהַיֵּשׁ)

h) = 490. 559 K. הנה f.  
96 K. i) = 25. 107 K.  
k) = 474 K. וא 403. 616 K.  
l) = 129 K. באהן 403 K.  
m) = 155 K. מ 23 K.  
n) = 1. 17. 107. 111. 249.  
431. 471. 603 K. מוסר 206 K.  
o) ייהו f. 530 K.

VIII. 14. but for a stone  
of stumbling and for a  
rock of offence.

XXVIII. 16. Behold, I  
lay in Zion for a founda-  
tion a stone, a tried stone,  
a precious corner-stone, a  
sure foundation: he that  
believeth shall not make  
haste.

less. The present Hebrew word bears the same sense as the one into which it has been rendered. Primarily  $\text{עָלָה}$  signifies *to hasten* Arab.  $\text{حاش}$  *to fly with trepidation*. The meaning of the passage is "he that dwelleth in Christ shall be so confident of security as not to be ashamed of the foundation on which he has built, nor to fly to another. In the time of need, neither shame, nor fear as to the stability of his hope, shall take possession of his mind." The sense of both words is substantially the same."

## (6)

Heb. VIII. 8—12.

[<sup>3</sup>λέγει] Ἰδοὺ ἡμέραι  
ἐρχονται, λέγει κύριος, καὶ  
συντελέσω ἐπὶ τὸν οἶκον  
Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον  
Ἰούδα διαθήκην καινὴν, οὐ  
κατὰ τὴν διαθήκην ἣν ἐποίη-  
σα τοῖς πατέράσιν αὐτῶν  
ἐν ἡμέρᾳ ἐπιλαβομένου μου  
τῆς χειρὸς αὐτῶν ἐξαγαγεῖν  
αὐτοὺς ἐκ γῆς Αἰγύπτου,  
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν  
τῇ διαθήκῃ μου, καὶ γὰρ ἡμέ-  
λητα αὐτῶν, λέγει κύριος.  
<sup>10</sup> ὅτι αὕτη ἡ διαθήκη ἣν  
διαθήσομαι τῷ οἴκῳ Ἰσ-  
ραὴλ μετὰ τὰς ἡμέρας ἐκ-  
είνας, λέγει κύριος, διδούς  
νόμους μου εἰς τὴν διάνοιαν  
αὐτῶν, καὶ ἐπὶ καρδίας αὐ-  
τῶν ἐπιγράψω αὐτούς, καὶ  
ἔσομαι αὐτοῖς εἰς θεὸν καὶ  
αὐτοὶ ἔσονται μοι εἰς λαόν.  
<sup>11</sup> καὶ οὐ μὴ διδάξωσιν ἕκασ-  
τος τὸν πολίτην αὐτοῦ καὶ  
ἕκαστος τὸν ἀδελφὸν αὐτοῦ,  
λέγων Γινώθι τὸν κύριον,  
ὅτι πάντες εἰδήσουσιν με  
ἀπὸ μικροῦ αὐτῶν ἕως με-  
γάλου αὐτῶν. <sup>12</sup> ὅτι ἰλεως  
ἔσομαι ταῖς ἀδικίαις αὐτῶν,  
καὶ τῶν ἀμαρτιῶν αὐτῶν  
καὶ τῶν ἀνομιῶν αὐτῶν οὐ  
μὴ μνησθῶ ἐτι.

Jer. XXXVIII. 31—34.

<sup>31</sup> Ἰδοὺ ἡμέραι ἐρχονται,  
φησὶ κύριος, καὶ διαθήσο-  
μαι τῷ οἴκῳ Ἰσραὴλ καὶ τῷ  
οἴκῳ Ἰούδα διαθήκην καινὴν,  
<sup>32</sup> οὐ κατὰ τὴν διαθήκην ἣν  
διαθήκην τοῖς πατέράσιν αὐ-  
τῶν, ἐν ἡμέρᾳ ἐπιλαβομέ-  
νου μου τῆς χειρὸς αὐτῶν  
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς  
Αἰγύπτου, ὅτι αὐτοὶ οὐκ  
ἐνέμειναν ἐν τῇ διαθήκῃ  
μου, καὶ ἐγὼ ἡμέλησα αὐ-  
τῶν, φησὶ κύριος. <sup>33</sup> ὅτι αὐ-  
τῇ ἡ διαθήκῃ μου ἣν διαθή-  
σομαι τῷ οἴκῳ Ἰσραὴλ μετὰ  
τὰς ἡμέρας ἐκείνας, φησὶ  
κύριος, διδούς δώσω νόμους  
μου εἰς τὴν διάνοιαν αὐτῶν,  
καὶ ἐπὶ καρδίας αὐτῶν γρά-  
ψω αὐτούς, καὶ ἔσομαι αὐ-  
τοῖς εἰς θεὸν καὶ αὐτοὶ ἔσ-  
ονται μοι εἰς λαόν. <sup>34</sup> καὶ  
οὐ μὴ διδάξωσιν ἕκαστος  
τὸν πολίτην αὐτοῦ καὶ ἕκασ-  
τος τὸν ἀδελφὸν αὐτοῦ λέ-  
γων Γινώθι τὸν κύριον. ὅτι  
πάντες εἰδήσουσί με ἀπὸ  
μικροῦ αὐτῶν ἕως μεγάλου  
αὐτῶν, ὅτι ἰλεως ἔσομαι ταῖς  
ἀδικίαις αὐτῶν καὶ τῶν  
ἀμαρτιῶν αὐτῶν οὐ μὴ μνη-  
σθῶ ἐτι.

Jer. XXXI. 31—34.

<sup>31</sup> הִנֵּה יָמִים בָּאִים נֹאמֶר  
יְהוָה וְכָרַתִּי אֶת-בֵּית  
יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה  
בְּרִית חֲדָשָׁה: <sup>32</sup> (וְלֹא  
כַּבְרִית (אֲשֶׁר כָּרַתִּי אֶת-  
אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בֵּרֶם  
לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם  
אֲשֶׁר-יָהִימָה הִפְרִי אֶת-  
בְּרִיתִי וְאֲנִי (בְּעַלְפִּי  
ד) כִּם נֹאמֶר-יְהוָה: <sup>33</sup> כִּי וְאֵת  
הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-  
(בֵּית-יִשְׂרָאֵל אֶתְרִי הַיָּמִים  
הָהֵם וְאֶם-יְהוּדָה (נִתְחַי  
אֶת-חֻקֹּתַי (בְּקִרְבָּם וְעַל-  
לִבָּם אֶכְתֹּבֵנָה וְהָיִיתִי לָהֶם  
לְאֱלֹהִים (וְהָיָה יְהוָה לֵעָם:  
<sup>34</sup> וְלֹא יִלְמְדוּ (עוֹד  
אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-  
אָחִיו לֵאמֹר דַּע אֶת-יְהוָה  
כִּי (כֻלָּם יֵדְעוּ אֹתוֹי  
לִמְקֻמָּם וְעַד-גִּדּוּלָם  
(נֹאמֶר-יְהוָה כִּי אֶסְלַח  
לְעוֹנֵם וּלְהַשָּׂאתָם לֹא  
אֶפְסֶה-עוֹד:

8. D\* om επι sec.

9. ἐποίησα ... al pauc pp  
m διεθερην | B 34. εν ημερε-  
αις | γης ... DE της.10. διαθηκη eBKL al ut  
vdrt omni it vg cop al ut vdrt  
omni pp mu ... Ln add [μου]  
cADE | B επι καρδια (-διαν  
K al Clem; in corde vg Bed;  
31 -διας) εαντων γραψω.31. φησι... λέγει Alex. FA  
MSS. Compl. Ed. | διαθ. ...  
συντελεσω 41. | τω οικ... επι-  
τον οικον 41. | FA\* om καινην.32. διεθ... ἐποίησα Compl.  
Ed. | τοις πατρ. αυτ. ... FA  
τ. πατρ. υμων | επιλαβ. μου  
... Compl. Ed. εν η επιλαβο-  
μην | και εγω ... Alex. MS.  
καγω | φησι... λεγει 41.x) = 115 K. y) 150 K.  
z) 150 K. a) = 30.  
141 K. b) בריה 84 K. c) =  
149 K. d) = 72 K. e) 21  
158 K. 737. 579 f. a p. R.  
f) 150. 155. 158. 201. 206.  
210. 307. 309. 313. 392. 452.  
560. 575. 589; 91. 295. 404 a  
p. 30. 612. 632 ex. cK. 305.  
440. 596. 737; 20. 409 a p. R.

11. D\*\*\*E Chre<sup>dd</sup> ap Mt. διδάσκουσιν | πολιτην c unc om al longe pl vv m Chr<sup>dd</sup> Thdrt Dam Aug ... ε (=Gb Sz) πλησιον c min mu vg syr<sup>p</sup> mg al Chr al | D\*E 46 it om αυτου sec (D\* antea εαυτου) | αυτων pr cD\*\*\*L al ut vdir longe pl cop syr utr al... Gb<sup>oo</sup>Ln om cABD\*K al<sup>5</sup> vv m.

12. KL al ιλεος | και των ανομιων αυτων cADEKL al pler d e syr al mu Thdrt Dam al... 49. om cB 17. 23. vg cop al Prim Bed.

[<sup>3</sup>he saith,] Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: <sup>9</sup>Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup>For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will \*put my laws into their mind, and write them †in their hearts: and I will be to them a GOD, and they shall be to me a people: <sup>11</sup>And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup>For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

\* ¶ Gr. give.

† ¶ Or, upon.

33. διαθ. μου ... Om μου Alex. FA MSS, al m pp aliq διδους δωσω ... Om δωσω Alex. MS, et Compl. Ed. | νομους ... FA\* νομον | FA\* καρδιαν pro διανοιαν | κ. ε. καρδ. αυτ. γραψω (Compl. Ed επιγρ.) αυτους Alex. MS. κ. επιγρ. αυτ. επι τας καρδιας (FA επι καρδιαν) αυτ. | Ax FA add και ονομαι αυτους.

34. πολ. B et FA ... αδελφον Alex. MS. al pm pp m | αδελφον ... πλησιον Alex. MS. | μικρ. αυτων B FA al... om αυτ. Alex. MS. al pp m Compl. Ed. | εως ... FA και εως | οτι ... λεγει κυριος, οτι Compl. Ed | αμαρτ. αυτ.... al pauc add και των ανομιων αυτων 49. 90.

<sup>31</sup>Behold, the days come, saith the Lord, \*when I will make a new covenant with the house of Israel, and with the house of Juda: <sup>32</sup>not according to the covenant which I made with their fathers in the day †when I took them by the hand to lead them out of the land of Egypt, for they continued not in my covenant, and I disregarded them, saith the Lord. <sup>33</sup>For this is my covenant that I will make with the house of Israel; After those days, saith the Lord, I will ‡surely put my laws into their mind, and write them on their hearts, and I will be to them a GOD, and they shall be to me a people. <sup>34</sup>And they shall not at all teach every man his fellow-citizen, and every man his brother, saying, Know the Lord; for all shall know me, from the least of them to the greatest of them; for I will be merciful to their unrighteousness, and their sins will I remember no more.

\* Gr. and. † Gr. of me taking hold of their hand.

‡ Gr. giving I will give.

g) 82. 99. 172. 225. 246. 375 K. h) 96 K. i) = 224 K. k) pl. K. l) 2 = 253 K.

<sup>31</sup>Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: <sup>32</sup>Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, \*although I was an husband unto them, saith the LORD: <sup>33</sup>But this shall be the covenant that I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their GOD, and they shall be my people. <sup>34</sup>And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD, for they shall all know me, from the least of them unto the greatest of them; saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

\* ¶ Or, should I have continued an husband unto them?

This long citation is evidently from the Sept., from which it varies by a few unimportant deviations, wherein synonymous terms are substituted for those there found. They are as follow: λέγει for φησί; συντελέσω ἐπὶ τὸν οἶκον for διαθήσεται τῷ οἴκῳ; ἐποίησα for διετέμην; ἐπιγράφω for the simple γράφω. It also omits μου after διαθήκη in ver. 10; and δώσω after διδούς.

Let us now compare them with the original. The proper word to denote *covenant*, *compact*, viz. συνθήκη is never used in either the Sept. or New Test. to denote the *covenant* which GOD makes with men; another word viz. διαθήκη being carefully employed. The writers of the New Test. evidently derived its use from the Sept., but, why the authors of that version employed it as denoting a *will*, rather than the proper word, denoting a *compact*, is unknown. It has been supposed by some, and the conjecture is not wholly improbable, that it was, because they were unwilling to represent GOD as making a *compact* or *agreement* with men, but chose rather to represent him as making a mere *arrangement* or *ordering* of things. And there has been suggested as possible an additional reason, why it so uniformly occurs in the New Test., viz. that the writers of the New Test. never meant to represent the transactions between GOD and men as a *compact* or *agreement* properly so called. They have studiously avoided it, and their uniform practice in making this nice distinction between the two words, may show the real sense in which the Heb. word בְּרִית rendered *covenant*, is used in the Old Test. The word διαθήκη, which they employ, never means a *compact* or *agreement* as between equals. It remotely and secondarily means, a *will* or *testament*; and hence our name "New Testament", διαθήκη καινή. But this is not the sense in which it is used in the Bible, for GOD has never made a *will*, in the sense of a testamentary disposition of what belongs to him. We are referred, therefore, in order to arrive at the true scripture view of the whole matter, to the original meaning of the word, which, being derived from the verb διατίθημι, meaning, to place apart, set in order; and then, to make over; appoint, make an arrangement with; will denote a *disposition*, *arrangement*, *plan*; and, then, that which is *ordered*, i. e. a law, precept, promise &c. Hence it means, properly, the *disposition* or *arrangement*, which GOD made with men in regard to salvation; the system of statutes, laws, directions, and promises, by which men are to become subject to Him, and be saved. And the same meaning is believed to be properly attachable to בְּרִית; at least, from the uniform rendering of it by διαθήκη, it would seem that, in the apprehension of the authors of the Sept. and of the writers of the New Test., the latter, in its original and proper signification, fairly conveyed the sense of the former, and that the word συνθήκη, denoting *compact* or *agreement*, would not express it; thereby implying that בְּרִית means not συνθήκη, but δια-

διαθήκη, or that בְּרִית in Heb. and διαθήκη in Greek are applied to the same thing.

בְּרִית, which the Sept. renders by διαθήσομαι "I will set apart, put in order, arrange, appoint", Paul makes mean συντελεσω "I will bring to an end, finish, execute." But they really signify the same thing, as one *executes* what he has *appointed*, and one *appoints* for the purpose of *executing*. And the original meaning of בְּרִית, viz. "I will cut" either "out", i. e. *prepare*, or "off" i. e. *finish*, corresponds with either; although the "cutting" undoubtedly referred to sacrificing an animal to ratify the arrangement, in Heb. בְּרִית, commonly called "covenant", between man and his Maker. See Gen. XV. 9, 18; Exod. XXIV. 6 seq. When the same word בְּרִית again occurs, the Sept. gives another form of the same verb, viz. διαθεμεν, but Paul writes ἐποίησα "I made or effected", still presenting, however, the same idea, with the additional one of the plan's adoption, as was the case.

The first part of ver. 9 (in orig. ver. 32) states that the new covenant was to differ from the old, and the last part gives the reason for this difference, viz. ὅτι αὐτοὶ οὐκ ἐνεμενῶν ἐν τῇ διαθήκῃ μου "because they did not remain in (or abide by) my covenant." καὶ γὰρ ἡμέλησα αὐτῶν, λέγει κύριος "and I neglected them, saith the Lord", followed from the preceding as the necessary consequence. In this last part, however, it is said to differ from the original. According to the translation in the Authorized Version, viz., "which my covenant they brake, although I was an husband unto them", it would appear that a contrast was intended to be presented between their violation of the covenant, and GOD's husbanding over them, as also that their violation was stated simply as a fact, and irrespective of the making of the new covenant. Now, although the text can, no doubt, bear this interpretation, yet as it clashes with the New Test. Quotation, we must examine into its correctness, which, we shall find, may be questioned. The וְאֵיךְ beginning the first clause, may seem to give to בְּרִית a relative signification, viz. "which covenant of mine"; but it can also be regarded as a causal relative conjunction, meaning "because that", and as assigning a reason for the previous statement, which may be considered a question, and it as the answer, (comp. 1 Sam. XV. 19); and so the Sept. and New Test. view it, rendering it by ὅτι. See Ges. Heb. Lex. s. v. B. 3. The verb בָּרַךְ "they brake" is not incorrectly rendered by οὐκ ἐνεμενῶν ἐν "they did not remain in", equivalent to "did not keep", i. e. "they broke". The main variation, however, is presented in the last clause of this verse אֲנִי בָרַכְתִּי בָם. Paul, quoting from the Sept., reads καὶ γὰρ ἡμέλησα αὐτῶν "and I neglected (or disregarded) them." Now, the verb בָּרַךְ means (1) *to be lord or master over* any thing, Is. XXVI. 13. Hence (2) *to become the husband of* any one, *to marry a wife*, Deut. XXI. 13; XXIV. 1: (3) with פְּ prob. *to disdain, reject*. Jer. III. 14 ... שׁוֹכְבִּים בְּנִים שׁוֹכְבִּים

כִּי אָנֹכִי בָעֵלְתִּי בָכֶם “turn ye, O rebellious children... for I have rejected you.” And it is very probable, that this is the meaning here, for it is not only adopted by the Sept., but by the Syr. So also Abulwalid, Joseph Kimchi and Rabbi Tanchum understood it. See Pococke ad Port. Mosis, p. 5—10, and comp. Arab. بَعَلَ seq. ب to despise, reject. All that may be necessary to observe here is that it cannot be demonstrated that the apostle has not given the true sense of the prophet. But the probability is, that the Septuagint translators would give the meaning, which was commonly understood to be correct, and there is still more probability that the Syriac translators would adopt the true sense, for (1) the Syriac and Hebrew languages strongly resemble each other, and (2) the Old Syriac Version—the Peschito—is incomparably a better translation than the Septuagint. Moreover, that such is the correct rendering of the clause in Jeremiah is now admitted by the best interpreters, among others, by Gesenius and Stuart. The former says in the Heb. Lex. s. v. (3). “In c. 31 the common signif. might perhaps be adopted, q. d. *although I* (אֲנִי) *was their Lord*. But this sense is not so easy; and besides, the signif. of disdaining is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as اَبَسَ to subdue, seq. ب to despise; خَبِقَ V, to be high; Conj. I, to look down upon, to contemn.” On this Lee in Heb. Lex. App. C. remarks: “Gesenius prefers, here, Be weary of, reject, (*fastidivit, rejecit*”, with Syr., Rab. Jonah, Pococke, Porta Mosis p. 5—10, LXX. ἡμέλησα αὐτῶν, Arab. بَعَلَ with ب fastidivit.) The places, however, appear to me incapable of such sense.” And a similar opinion Dr. Davidson expresses in his Introd. to Old Test. p. 167: “Joseph Kimchi and others after him explain the Hebrew by the Arabic, *“and I rejected them”*, a sense which is expressed in a mild form by the ἡμέλησα of the LXX. But this can hardly be sustained. The most natural interpretation is, *“I ruled over them”*. This is favoured by the LXX., in Jer. III. 13, where the phrase also occurs. In the present instance, those translators, by using ἡμέλησα, missed the true sense.” This would seem to be his matured opinion; for in his Sac. Herm. pp. 436—7, he had written: “In our received version, the Hebrew is translated, *“and I was an husband unto them”*, but the correctness of this may be questioned. In the Arabic language, بَعَلَ signifies, to *despise or reject*; which translation the Syriac interpreter, as also Abul Walid, Joseph Kimchi, Pococke, and others adopt. The ἡμέλησα of the Seventy is a mild form of expressing the same thing.” And at that time, as he leaves one to conclude, he did not seem to think the Sept. had missed the true sense,

when it translated כִּם בְּעַלְמֵי by ἡμέλησα αὐτῶν. There appears, then, to be no reason for supposing the Hebrew to be corrupt, as Mede, Capellus and others have imagined, when they thought that the Hebrew was once יְעַלְמֵי.

In the remaining verses they may be said hardly to differ. Like the Heb. the New Test. has not μου after διαθήκη, as in the Sept. יְהִי "I will give" is rendered in the Sept. by δίδους δώσω, "giving I will give", i. e. "I will surely give", and in the New Test. by δίδους "giving". They all present the same idea. רֵעֵהוּ "his neighbour" in ver. 34, is given in the Sept. by τὸν πολίτην αὐτοῦ, which Tischendorf admits into his text, as being supported by the best authorities, a reading adopted by Griesbach, Tittman, Rosenmüller, Knapp, Stuart, in preference to the other reading πλησιον. Now, as the Heb. רֵעֵי would be readily translated by πλησιον "neighbour", it is easier to account for the appearance of that word in the version than of πολίτην, and hence the latter may be regarded as the true reading, more especially as its meaning: "citizen, fellow citizen" is not far from that of רֵעֵי. While the Sept. and New Test. read παντες "all", (at the end of ver. 11), the Heb. gives כֻּלָּם "all of them". Had ver. 11 ended with λεγει κυριος "saith the Lord", it would have followed the Heb., where the expression is found, וְאֵם יְהוָה.

## (7)

## Luke I. 17.

καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου, ἐπιστῆναι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον.

CLV al προελεύσεται ... F ap Wist πορευσεται, al προπορ. | ἡλιου (LMUΓ al m ἡλ. KA al pl ἡλ. EK al m -λου MUVΓA al pl -ιου ... s ἡλίον) B ἡλεια, L ἡλεια | AK al Tit τω κυρίῳ.

And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient \*to the wisdom of the just; to make ready a people prepared for the Lord.

\* Or, by.

## Mal. III. 1.

καὶ ἐπιβλέψεται ὁδὸν πρὸς προσώπον μου..

## — IV. 4—5.

καὶ ἰδὼν ἐγὼ ἀποστείλω ὑμῖν Ἡλίαν τὸν Θεσβίτην ... ὅς ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν καὶ καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ,

III. 1. ὅστις ἑτοιμάσει ὁδόν, Compl. Ed.

4. ἀποστελλω Alex. MS. Compl. Ed. εἰαπ. | Θεσβ. Compl. Ed. προφητην.

5. καρδίας πατέρων Arm. Eucholog.

III. 1... and he shall survey the way before my face...

IV. 4. 5. And behold, I will send you Elijah the Tishbite...<sup>5</sup>who shall turn again the heart of the father to the son, and the heart of a man to his neighbour,

## Mal. III. 1.

וְיַפְתֵּהוּ דֶרֶךְ לְפָנַי

## — III. 23—24.

יִהְיֶה אֲנִי שְׂלֵחַ לָכֶם אֶת אֱלִיָּה הַנִּבִּיאַת \* יְהִי שֵׁיב לִב־אֲבוֹת עַל־בְּנֵים וְלִב בְּנֵים עַל־אֲבוֹתָם<sup>b</sup>

c) יפנה 612 K. e) t. c. = 245 K. דג 253 K. f) אלהי 1. 251; 130 f. K. h) אבות 4. 30. 72. 82. 141. 150. 154. 155. 178. 224. 269 K.

III. 1... and he shall prepare the way before me.

III. 23. Behold, I will send you Elijah the prophet... 24. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers,...

These words in Luke I. 17 evidently respect the prophecies in Malachi, that refer to the forerunner of the Messiah, though they cannot be regarded as containing a Quotation, having no introductory formula to show such an intention. They form part of what the *angel Gabriel* said to Zecharias anent the child, whom he and his wife Elisabeth were to have. Yet no question need be started as to how Gabriel could know Malachi's prophecies. We find Satan, during the temptation of our Lord, quoting Holy Writ (see Matt. IV. 6); and if an angel, who had so important tidings to communicate, needed to know Old Testament prophecies, so as to show that their fulfilment was on the eve of taking place, GOD would doubtless inform him. And we are told by Peter that the angels feel interested in those matters which concern the redemption of man. See 1 Pet. I. 10—12. "Which things the angels desire to look into", is read at the close of ver. 12, while ver. 10 tells of the prophets enquiring and searching diligently concerning salvation, as connected with the sufferings of Christ and the following glory. Why, then, might not Gabriel have known thereof, more especially as GOD here sends him to foretell the birth of Messiah's forerunner, whom Malachi spake of?

The first clause *καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ*; "and he shall go before him", (viz. *κυρίου τοῦ Θεοῦ αὐτῶν* "the Lord their GOD", as is seen from the end of ver. 16), evidently refers to Mal. III. 1. "Behold me sending my messenger, and he shall prepare a way before me ... saith the Lord of hosts."

The next part of that clause *ἐν πνεύματι καὶ δυνάμει Ἐλίου*: "in the spirit and power of Elias", interprets Mal. III. 23. "Behold, I (am) sending to you Elijah the prophet". It was not Elijah himself that was to come, but one "in Elijah's spirit and power", for our Saviour so interprets, as is read in Matt. XI. 7—14. When two of John's disciples, whom he had sent to Jesus with the inquiry: "Art thou he that should come, or do we look for another?" (ver. 3), had departed, "Jesus said unto the multitudes concerning John" (ver. 7), "This is he, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee" (ver. 10), wherein he declares that John the Baptist, so called, is the person foretold by Malachi in these words; moreover, he adds: "And if ye will receive it, this is Elias, which was for to come" (ver. 14), thus applying to the same John, Malachi's prophecy in ch. III. 23. A similar explanation is given in Matt. XVII. 10—13, where we are told that "the disciples understood that he spake to them of John the Baptist" (ver. 13) when he said unto them "that Elias is come already" (ver. 12), as explanatory of the Scribes' statement, which was a deduction from Malachi's prophecy "that Elias must first come" (ver. 10), which Jesus says is quite true (ver. 11).

The middle clause *ἐπιστρέψαι κ. τ. λ.* "to turn &c." is clearly



referable to the last verse of Malachi, only changing the definite וְיָשִׁיב "and he shall turn", into the infinitive ἐπιστρέψαι "to turn"—the predictive being altered into the purpose. The counterpart וְלִבְ בָּנִים עַל-אֲבוֹתָם καὶ καρδιαν τέκνων ἐπὶ πατρὸς αὐτῶν, "and the heart of children to their fathers" is left out, and there is found instead καὶ ἀπειθεῖς ἐν φρονήσει δικαίων "and disobedient to prudence of the just", i. e. to bring back the impious to a manner of thinking worthy of pious men."

The last clause is ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον: "to prepare (rather, to collect) for the Lord, i. e. the Messiah, a people well-prepared", viz. to receive him; and has respect to Mal. III. 1, and Is. XL. 3—5, without being quoted from either.

## TABLE E.III.r.o.a.2.o.

(1)

Luke III. 4—6.

Is. XL. 3—5.

Is. XL. 3—5.

[<sup>4</sup>ὡς γέγραπται ἐν βίβλῳ λόγων Ἐσαίου τοῦ προφήτου] Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. <sup>5</sup>πᾶσα φάραξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· <sup>6</sup>καὶ ὁψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

4. A al<sup>s</sup> ac pl του κυριου | αυτου ... D<sup>87</sup> υμων syr per ημων.

5. AHL<sup>x</sup>X alpm φαραξ | ευ-  
θειας eBD al vg it lr (sed e  
f lr ms in directum) Or<sup>2</sup>  
diserte (αντι ειχαυ Εις ευ-  
θειαν [LXX] πληθυντικον  
ευθειας) ... ε ευθειαν cACFG  
HKLMsUVXΓΔΔ al pl cop  
syr.

6. τ. Θεου ... D κυριου.

[<sup>4</sup>As it is written in the book of the words of Esaias the prophet, saying,] The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. <sup>5</sup>Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be made smooth*; <sup>6</sup>And all flesh shall see the salvation of GOD.

<sup>3</sup>φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους τοῦ Θεοῦ ἡμῶν. <sup>4</sup>πᾶσα φάραξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται καὶ ἔσται πάντα τὰ σκολιὰ εἰς εὐθείαν, καὶ ἡ τραχεῖα εἰς πεδία, <sup>5</sup>καὶ ὁφθήσεται ἡ δόξα κυρίου, καὶ ὁψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

3. or φωνὴ βοῶντος, Ἐν τῇ ἐρη. ἐτοιμ. κ. τ. λ. | ποιεῖτε Alex. MS. | τοῦ θ. ἡ. ... αὐ-  
τοῦ 209. Compl. Ed.

4. om πάντα Alex. MS. Compl. Ed., et al | ἡ τραχ. ... αἱ τραχεῖαι in several MSS. | εἰς πεδία ... εἰς ὁδοὺς λείας Alex. Mar. MSS. Ald. Ed. ... πεδία λεία Compl. Ed.

<sup>3</sup>The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our GOD. <sup>4</sup>Every valley shall be filled, and every mountain and hill shall be brought low; and all crooked *ways* shall be made straight, and the rough *places* into plains; <sup>5</sup>and the glory of the Lord shall be seen, and all flesh shall see the salvation of GOD.

<sup>3</sup>קול קורא במדבר פנא דהוה ישרו (בְּעֶרְבָה) מִסְלָה לְאַלְהֵינוּ: <sup>4</sup>כָּל-יֵא יִנְשָׁא (וְכָל-הָרִי וְגִבְעָה) יִשְׁפָּלוּ וְהָיָה הָעֵקֶב לְמִישׁוֹר וְהַרְבֵּסִים לְבָקָעָה: <sup>5</sup>וְגִלְגָּל כְּבוֹד (יְהוָה) וְרָאִי כָל-בִּשְׂר יִתִּי

d) = 109 K. e) = 1:0 K. f) = 111 K. g) = 170 K. h) = 50 K.

<sup>3</sup>The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD. <sup>4</sup>Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made *straight*, and the rough places *†*plain: <sup>5</sup>And the glory of the LORD shall be revealed, and all flesh shall see *it* together.

\* ¶ Or, a *straight place*.

† ¶ Or, a *plain place*.

The 4<sup>th</sup> verse in Luke has been already considered in the Quotations found in Matt. III. 3, and Mark I. 3, (Table E.I.r.o.a.) with which

Luke agrees, leaving out בְּעֶרְבָה "in the desert", and reading *ἀντοῦ* for τοῦ θεοῦ ἡμῶν בְּאֶרְצָה.

But, in addition to what Matt. and Mark cite (Is. XL. 3), Luke contains the 4<sup>th</sup> and 5<sup>th</sup> verses also of the original, on which alone I need remark here. Now, by comparing Luke's 5<sup>th</sup> verse with the 4<sup>th</sup> of the LXX., we find that they nearly agree, the differences being, that, like the Heb., Luke has not *παντα* along with τὰ σκολία; reads *εἰς εὐθείας* for *εἰς εὐθείαν*, the plural for the singular; also like the Heb. αἱ τραχεῖαι the roughnesses", for ἡ τραχεῖα "the roughness"; and substitutes *εἰς ὁδοὺς λείας* which reading is found in Alex. MS. of LXX., for *εἰς πεδία*, "unto smooth ways" for "unto plains".

Where the Heb. says יִנָּשׂא "shall be lifted up", the LXX. and Luke say: πληρωθήσεται "shall be filled up", the latter explaining the former. "The crooked shall be unto straightness" means that "the ups and downs of the surface shall be levelled", and "the roughnesses unto a valley", that "the inaccessible places would be *cleft* or opened up, and thus become as passable as a valley, or cleft of a mountain."

Luke omits the first clause of the next verse: וְנִגְלָה כְבוֹד יְהוָה "and the glory of Jehovah shall be revealed", as if a veil would be removed; in the LXX. καὶ δοθήσεται ἡ δόξα κυρίου: "and the glory of the Lord shall be seen." But, in the last clause καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ: "and all flesh shall see the salvation of GOD", he agrees with the LXX., differing from the original: וְכָל-בָּשָׂר יַחְדָּם יִרְאוּ יְהוָה "and all flesh shall see together." This closing clause is the only part of the Quotation, which presents any difficulty. Dr. Davidson says, (in *Introd. to Old Test.* p. 127) "Why they have τὸ σωτήριον τοῦ θεοῦ for יְהוָה it is not easy to tell. Dr. H. Owen suspects that they had a different word in their copy, but this is unlikely. (The Modes of Quotation &c. pp. 22, 23.) We suppose the phrase to be an addition to the Hebrew, the translators omitting the adverb." Yet, in his former work, (*Sacred Herm.* pp. 364, 5) he quoted Dr. H. Owen's solution at length, without disapproval, leaving one to conclude that he preferred his view. But to proceed. The Heb. is usually rendered: "and all flesh together shall see." Shall see *what*? Evidently, as the context leads one to infer: "*the glory of Jehovah*", that *fiery effulgence* surrounded with dark clouds, in which Jehovah is represented as appearing, or GOD himself surrounded by that effulgence, such as He manifested himself to Moses and the people at Sinai, or appeared in the tabernacle, or in the temple, or was seen in prophetic vision. This, however, goes upon the supposition that יְהוָה is rightly rendered "together", which may be said either of united action, or of union in place, or time, and thus mean either that "all flesh, in one and the same act", or that "all flesh, in one place, or at the same time, should see Jehovah's glory." And when it is pre-

ceded by *all*, it comprises the many in one,—views the all as one,—and would thus here mean: “all flesh as one shall see GOD’s glory.” But that such is the meaning I do not conceive; and hence would attach to it some other meaning. Supposing, then, that “the salvation of GOD” τὸ σωτήριον τοῦ Θεοῦ were for “his salvation” τὸ σωτήριον αὐτοῦ, which change might have been made, in order that it might not be said of “all flesh”, we have to inquire if יְיָ could so signify. And says Dr. H. Owen, “We render the Heb. *pariter, together*; but they might render it, *σωτήριον αὐτοῦ*, and, for the sake of perspicuity, Θεοῦ (i. e. τοῦ Θεοῦ in place of αὐτοῦ), for, whom we would save from imminent danger, we *lay hold of, embrace and unite* to ourselves; which is the idea conveyed by the root יָרַד.” By referring to Gen. XLIX. 6, and Is. XIV. 20, where the verb occurs, from which יְיָ is derived, it will be inferred that it presents the idea of *being united with, becoming one of*, and hence means here radically: “his unions”, “his oneness with”, so that the clause reads: “all flesh shall see his being one (among them)”, i. e. his manifestation in the flesh. And so John writes: I. 14 καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ “And the Word became flesh and tabernacled among us, (and we behold his glory.” “If this be not allowed”, to quote Dr. H. Owen again, “would it be too much to suppose that the word should be read יְיָ jechido *unigenitum ejus, his only begotten*? The whole verse would then run in this manner: ‘The glory of the Lord shall be revealed, and all flesh shall see His *only-begotten*’. And may not St. John be supposed to refer to it, when he says: ‘We beheld His glory, the glory as of the *only begotten* of the Father’ I. 14.” He ends with: “But, after all, I rather suspect that the Hebrew copy, which the *Seventy* used, had יְשׁ, and not יְיָ. See Isaiah ch. LII. 10, where the same prophecy occurs.” Now, we read in Is. XLIX. 6, “I will give thee for a light of the Gentiles, for being (i. e. in order to be) my salvation unto the ends of the earth.” Again ch. LII. 10 says: “Jehovah hath made bare His holy arm in the eyes of all the heathen, and all ends of the earth shall see the salvation of our GOD.” Also Ps. XCVIII. 2 has: “Jehovah hath made known His salvation. He hath revealed His righteousness, in the eyes of the heathen: (3) All ends of the earth have seen the salvation of our GOD.” From these different passages, then, all bearing on the same point, and evidently connected with the present Quotation in consequence, one need not be surprised to find it ending with: “and all flesh (i. e. the human race—all mankind) shall see his salvation”, (i. e. GOD’s), τὸ σωτήριον τοῦ Θεοῦ being for τὸ σωτήριον αὐτοῦ, the rendering of יְיָ “his oneness” with them, i. e. his manifestation in the flesh for their salvation, it being for that purpose that he was to appear; and hence the *purpose* and not the mode may have the prominency. Compare Luke II. 30—32, words spoken

by the holy Simeon, with his eye clearly directed to these prophecies, while holding in his arms the infant Saviour.

## (2)

Rom. X. 6—8.

Deut. XXX. 12—14.

Deut. XXX. 12—14.

[<sup>6,7</sup> ὃς ἐκ πίστεως δικαιοσύνη οὕτως λέγει.] Μὴ εἰπῆς ἐν τῇ καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἐστὶν Χριστὸν καταγαγεῖν ἢ Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἐστὶν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ὁ ἀλλὰ τί λέγει; Ἐγγὺς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου τοῦτ' ἐστὶν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.

<sup>12</sup> οὐκ ἐν τῷ οὐρανῷ ἄνω ἐστὶ, λέγων, Τίς ἀναβήσεται ἡμῖν εἰς τὸν οὐρανόν καὶ λήψεται ἡμῖν αὐτήν, καὶ ἀκούσαντες αὐτήν ποιήσομεν; <sup>13</sup> οὐδὲ πέραν τῆς θαλάσσης ἐστὶ, λέγων, Τίς διαπεράσει ἡμῖν εἰς τὸ πέραν τῆς θαλάσσης, καὶ λάβῃ ἡμῖν αὐτήν, καὶ ἀκουσθῇ ἡμῖν ποιῆσιν αὐτήν, καὶ ποιήσομεν; <sup>14</sup> ἐγγὺς σου ἐστὶ τὸ ῥῆμα σφόδρα ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσὶ σου ποιεῖν αὐτό.

<sup>12</sup> (לֹא בַשָּׁמַיִם הוּא) <sup>13</sup> לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיְמָה וְיִקְחֶנָּה לָנוּ (וְיִשְׁמְעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה: <sup>14</sup> (וְלֹא-מֵעֵבֶר (לְיָם הַיָּם) הוּא לֵאמֹר מִי יַעֲבֹר לָנוּ (אֶל-עֵבֶר (הַיָּם) וְיִקְחֶנָּה לָנוּ וְיִשְׁמְעֵנוּ אֹתָהּ (וְנַעֲשֶׂנָּה: <sup>15</sup> כִּי-קְרוֹב אֵלֶיךָ הַדְּבָר מֵאֵד (דְּבָרִי) (וְיַבְלִבְכֶּה לַעֲשׂוֹ:

8. Additur η γραφή s. post λέγει (sic DE al m vv m Or<sup>4</sup> al Hil al m) s. post τι (FG) non item ABKL etc. [εστιν (h. l. et nonnulli in LXX; Or<sup>2</sup> om; al<sup>2</sup> Or<sup>2</sup> add σφοδρα) ... DEFG vv m pp<sup>lat</sup> post εγγ. σου (d e vg pp<sup>lat</sup> aliq om) pon.

12. *anō* in Ox. MS. Ald. et Compl. Edd. *deest* | *αναβηγο. ημων* Alex. MS. Ald. Compl. Edd.

13. *διαπερ...* Ald. Ed. *διαπερασεται ημιν* in Compl. Ed. *deest* | *ληψεται ημιν αυτην, και ακουσαντες αυτην ποιησομεν* Alex. MS. (λημψ.) Ald. et Compl. Edd. ... Ox. MS. *ληψ. η. αυτ. et om και αυ. usque και.*

14. *σφοδρα* om VII. ... Some MSS. *om και εν ταις χ. σ. π. α.*

r) *ולא* 107 K. s) = 5 K. t) = 109 K. u) *תקח* 107 K. x) *י* = 97. 170 K. y) = 84 K. *ה* 167 K. z) *אלי* = 109 K. a) *ים* 9 K. b) *הים* = 176 K. *י* = 193 K. c) *+* *לנ* 109 K. d) = 150 K. e) = 193 K.

[But the righteousness which is of faith speaketh on this wise.] Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) <sup>7</sup> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

<sup>12</sup> It is not in heaven above, \*as if one should say, Who shall go up for us into heaven, and take it for us, and we will hear it, and do it? <sup>13</sup> Neither is it beyond the sea, \*as if one should say, Who will go over for us beyond the sea, and take it for us, and make it audible unto us, and we will do it? <sup>14</sup> The word is very nigh thee, in thy mouth, and in thy heart, and in thy hands, to do it.

<sup>12</sup> It is not in heaven. that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? <sup>13</sup> Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? <sup>14</sup> But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

\* Gr. saying.

This Quotation begins with *Μὴ εἰπῆς ἐν τῇ καρδίᾳ σου*: "Thou

mayest not say in thine heart", which is read in the Sept. of Deut. VIII. 17, as the rendering of וְאָמַרְתָּ בְּלִבְּךָ "and thou say in thine heart." Yet Paul may have adopted it not from that place, but by modification of the present passage. In the original there are two questions, the former introduced by: "It is not in heaven, for saying (i. e. that thou shouldest say)", and the latter by: "And it is not beyond the sea, for saying (i. e. that thou shouldest say)", which the apostle simplifies to "thou mayest not say", adding "in thy heart", to make it mean: "thou mayest not think or suppose", since "saying in one's heart" is a Hebraism for "thinking".

The next part of the Quotation is *Τίς ἀναβήσεται εἰς τὸν οὐρανόν;* "Who shall ascend into heaven?" ἢ *Τίς καταβήσεται εἰς τὴν ἄβυσσον;* "or, Who shall descend into the deep?" which appears to be abbreviated from the original, reading, "Who shall ascend for us heavenward, and take it for us, and make us hear it (or announce it to us), and we shall do it?" ... "Who shall cross for us unto beyond the sea, and take it for us, and let us hear it, and we shall do it?" From this comparison it is apparent, that the first clause only of each interrogation is quoted, and that the latter undergoes transformation. When: "Who shall ascend to heaven for such a thing?" was asked among the Jews, it was intended to denote the difficulty of its attainment. To cross the sea in the early times of navigation involved the highest difficulty, danger, and toil. The *sea*, which was in view, was doubtless the Mediterranean, but the crossing of that was an enterprise of the greatest difficulty, and the regions *beyond* that were regarded as being at a vast distance,—at the ends of the earth. Hence it is spoken of as being the *widest* object with which they were acquainted.

Paul, however, varies herein from the Heb., by using, yet in the same sense, the word "abyss", which in the New Testament is applied to the abode of departed spirits, and particularly to the dark, deep and bottomless pit, where the wicked are to dwell for ever,—those deep, awful regions of the nether world. In the passage in Rom. it is opposed to heaven; and to descent thither to bring up one is supposed to be as impossible as to ascend to heaven to bring one down. Paul's variation respects the *deepest* object, whereas the original regards the *widest*; yet it is seen that the sense thereof is retained.

The Quotation closes with *ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου:* "But what saith it (or ἡ γραφή "the scripture", if that reading be followed)? Near thee is the word, in thy mouth, and in thy heart", like the original, which reads: "But exceedingly near unto thee is the word, in thy mouth, and in thy heart, for doing it, (i. e. that thou mayest do it)", from which Paul varies by leaving out וְאֵיךְ שֹׁמְדָהּ and וְיִשְׁמְךָ לַעֲשׂוֹתוֹ.

(3)

Rom. XIV. 11.

[*γέγραπται γάρ*] *Zō égō,*  
*λέγει κύριος, ὅτι ἔμοι κάμ-*  
*ψει πᾶν γόνυ καὶ πᾶσα*  
*γλῶσσα ἐξομολογήσεται τῷ*  
*θεῷ.*

οτε... D\*FG (gnis<sup>ant</sup> quo-  
niam) *ει μη* | *πα. γλ. εξομολ.*  
*cACD\*\*L al ut vdr om v*  
*cop syr al ... Ln εξομ. π. γλ.*  
*cBD\* et \*\*\*EFG it go (syr*  
*aeth καὶ ἐμοὶ εξομ. π. γλ.)*  
*Ruf. al | τῷ θεῷ (haec male*  
*dicuntur om DE; om Eph?) ...*  
*47. Syr<sup>p</sup> (τ. θ. in mg) de-*  
*mid s<sup>ant</sup> τ. κυριῷ.*

[For it is written,] *As I*  
*live, saith the Lord, every*  
*knee shall bow to me, and*  
*every tongue shall confess*  
*to GOD.*

Is. XLV. 23.

*κατ' ἐμαυτοῦ ὁμνῶ, εἰ*  
*μὴ ἐξελεύσεται ἐκ τοῦ στό-*  
*ματός μου δικαιοσύνη, οἱ*  
*λόγοι μου οὐκ ἀποστραφή-*  
*σονται, ὅτι ἔμοι κάμψει πᾶν*  
*γόνυ, καὶ ὁμειῖται πᾶσα*  
*γλῶσσα τὸν θεόν,*

*ει μη... ει μην Alex. MS. |*  
*στομ. μου Mar. MS. Ald. Ed.*  
*om μου | αμ. π. γλ. τον θεον*  
*... εξομολογησεται π. γλ. τῷ*  
*θεῷ Alex. et Mar. MSS.*

By myself I swear, right-  
eousness shall surely pro-  
ceed out of my mouth,  
my words shall not be  
turned aside; That unto  
me every knee shall bow,  
and every tongue shall  
swear by GOD.

Is. XLV. 23.

*בְּיָשָׁבְעִי יֵצֵא מִפִּי צְדָקָה*  
*דְּבַר (יְהוָה) יָשִׁיב בִּי- (לִי)*  
*תִּכְרַע כָּל-כֶּרֶךְ הַשָּׁבַע*  
*:(כָּל-לָשׁוֹן)*

y) 1 = 93. 116. 145. 150.  
297K. z) לך 4K. a) = 1K.

I have sworn by myself,  
the word is gone out of  
my mouth in righteous-  
ness, and shall not return,  
That unto me every knee  
shall bow, every tongue  
shall swear.

The original commences thus: "By myself have I sworn, — the word hath gone forth from my mouth (as) righteous, (i. e. as what should be), and shall not return." The version of the Sept. differs a little from this, as may be seen above. Now, when Jehovah swears by himself, the formula of the oath is, as in Numb. XIV. (21 or) 28 *וְהָיִיתִי נֶאֱמָר*, in Sept. *Zō égō, λέγει κύριος*: "living (am) I", (i. e. as I live), saith the Lord; (see also Is. XLIX. 18, and other places); so that, instead of stating the simple fact, that Jehovah had sworn by himself, the apostle merely supplies its place by the frequently occurring formula, "*As I live, saith the Lord*" *Zō égō, λέγει κύριος*.

The next clause is omitted entirely. And Paul ends the citation with *πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ*: "every tongue shall openly confess to GOD", which the Sept. gives as *ὁμειῖται πᾶσα γλῶσσα τὸν θεόν*: "every tongue shall bind itself by oath to GOD". It is evident from this resemblance that the latter was used, as in the Heb. is read only *תִּכְרַע כָּל-לָשׁוֹן* "every tongue shall swear", i. e. swear allegiance. See 2 Chron. XV. 14. The next verse of the original is as follows: "Only in Jehovah have I, shall one say, righteousness and strength, unto him shall they come, &c." which the Sept., by giving *λέγων Δικαιοσύνη καὶ δόξα πρὸς αὐτὸν ἔξει*, has joined with the preceding thus: "every tongue shall bind itself by oath to GOD, saying, Righteousness and glory shall come to him". As Paul does not seem to quote anything more than what the Lord swore to accom-

plish, so he does not continue with the confession added in the original. Yet, as it was necessary to give some idea of confession, he has changed it from *ὁμῆται* to *ἐξομολογήσεται*, and as the confession had respect to Jehovah, he annexes the words *τῷ Θεῷ*, "to GOD". Herein Paul may have either followed the Septuagint's *τὸν Θεόν*, or added them to show as what Jehovah was to be confessed to.

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## APPENDIX.

John VII. 38.

ὁ πιστεύων εἰς ἐμέ [κα-  
θὼς εἶπεν ἡ γραφή] ποτα-  
μοὶ ἐκ τῆς κοιλίας αὐτοῦ  
ῥεύσουσιν ὕδατος ζῶντος.

ρευσουσιν ... ΗΑ al -σωσιν.

He that believeth on  
me, [as the scripture hath  
said,] out of his belly shall  
flow rivers of living water.

These words, "rivers out of his belly shall flow of living water", which seem to be meant by: "as the scripture hath said", are not found in any part of the Old Testament; as says Chr. καὶ ποῦ εἶπεν ἡ γραφή ὅτι ποταμοὶ etc.; *Οὐδαμοῦ*; and hence, some have connected that phrase with the preceding clause: "he that believeth in me." Others think that it is a Quotation from an apocryphal book; but such a conjecture cannot be admitted, since it reads καθὼς εἶπεν ἡ γραφή "as said the scripture", and no New Testament writer applies ἡ γραφή to what we call uncanonical books, or books not admitted by the Jewish Church to be the Word of GOD.

Most commentators are of opinion that the original should be sought for in such passages as these: Is. XLIV. 3, "For I will pour water upon him that is thirsty: and floods upon the dry ground, — I will pour my spirit upon thy seed"; ch. LV. 1 "Ho, every one that thirsteth, come ye to the waters"; ch. LVIII. 11 "And thou shalt be like a watered garden: and like a spring of water, whose waters fail not", since these texts contain expressions similar to that found in John, though partly unlike; and John's words, "as said the scripture", do not restrict one to some particular passage as cited, but leave one at liberty to suppose that the general tenor of several passages is given.

John explains in the next verse: ("But this spake he of the Spirit, which they that believe on him should receive"), what Jesus meant by this Quotation; in other words, John says that Jesus' words are the same as: "he that believeth on me shall receive of the Spirit", which is signified by the saying of Scripture: "out of his belly shall flow rivers of living water". The influences of the Holy Spirit are com-

pared to water, as being refreshing, cleansing, diffusive. And there are, as we have seen, several places in the Old Test., which speak of "the Spirit applying to the soul the truth concerning the Messiah, and thus relieving its anxious cravings after happiness. The prophets, in predicting, under a former economy, the Saviour's advent and reign, alluded to the peace of his true subjects, their abundant comfort, and the never failing spring of eternal life which should be in them and abound. From Messiah come all the blessings which satisfy the thirsty souls of his people; while the living streams of His grace, drawn from the Living Fountain, flow forth from them again in fructifying plenty upon the barren world. They contribute not only to their own comfort, and edification, but to the true benefit of others. Our Lord, therefore, may be supposed to allude, in general and metaphorical language, to such passages as" those formerly quoted. Dr. Davidson's Sac. Herm. p. 375.

John VII. 42.

[οὐχ ἡ γραφή εἶπεν] ὅτι  
ἐκ τοῦ σπέρματος Δαυὶδ καὶ  
ἀπὸ Βηθλὲμ τῆς πόλεως,  
ὅπου ἦν Δαυὶδ, ἔρχεται ὁ  
Χριστός;

του . . . D. 13. 69. 157 al  
om | ερχ. ο χς cBLT c ff<sup>2</sup> g  
vg syr Cyr Chr . . . ε ο χς  
ερχ. cDEGHKMSUVIΛΔ al  
ut vdr omn vv pl.

[Hath not the scripture  
said,] That Christ cometh  
of the seed of David, and  
out of the town of Beth-  
lehem, where David was?

This verse, like some others, is not a direct Quotation of any portion of the Old Test., but contains what may be proved therefrom, because found therein, and so the question: "Hath not the Scripture said?"

ὅτι ἐκ τοῦ σπέρματος Δαυὶδ . . . ἔρχεται ὁ Χριστός "that of the seed of David cometh the Christ", one may have the knowledge of, from several places in the Old Test. In 2 Sam. VII. 11—13, 16 we read of the establishment of David's throne for ever, which Solomon repeats, as read in 1 Kings VIII. 25, or 2 Chron. VI. 16; and Ps. CXXXII. 11, 12 is similar. In Is. XI. 1 we read of the "root out of the stem of Jesse"; and in Jer. XXIII. 5, we are told that Jehovah would "raise unto David a righteous branch", — that "a king should reign and prosper"; and that "his name should be The Lord our Righteousness". Certainly no mere man could bear such a name. Jehovah our Righteousness is the name of the King to descend from David and to rule for ever, and of whom else, if not of the Messiah, can this be spoken?

Next, Scripture hath said *ὅτι ἀπὸ Βηθλεεμ... ἔρχεται ὁ Χριστός* "that from Bethlehem... cometh the Christ." This is found in Mic. V. 2, which has been already considered at Matt. II. 6 in Table E.I.r.a.o.

Lastly, Bethlehem is here called *τῆς κώμης ὅπου ἦν Δαυὶδ* "the village where David was"; and 1 Sam. XVI. 1—13 will furnish the proof thereof, especially vs. 1, 4, 11—13.

Eph. V. 14.

[*διὸ λέγει*] *Ἐγείρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφανέσει σοι ὁ Χριστός.*

G in mg notat: *in secreto Enoch* | *εγείρε* c unc om al pl... (= Gb. Sz) *εγείραι* c minusec | *επιφ. σοι ο χς* (et Clem Or<sup>2</sup> Ath Chr *ἐν τῶν ἀντιφ.* ap Thdr̄t Dam al Archel [om σοι] Hier al m)... D\* quidam (*οι μὲν Ἐπιφανέσεις φασὶν τοῦ χυ*) ap Chr et ap Hier Thdr̄t d e Or<sup>int</sup> Ambrst al *ἐπιφανσεις του χυ.*

[Wherefore \*he saith,]

Awake thou that sleepest,  
and arise from the dead,  
and Christ shall give thee light.

\* ¶ Or, it.

On this passage various views have been advanced. Some, as Epiphanius, supposed it was taken from an apocryphal writing of Elias, or, as Syncellus of Byzantium and Euthalius, from a similar composition of Jeremiah. Others, as Doepke, after Theodoret and Heumann, think it was borrowed from a Christian Hymn, used in the Church in apostolic days, and Michaelis, Storr and Flatt follow this view. But this is mere conjecture; and Olshausen aptly remarks that the formula *διὸ λέγει* would hardly be used to introduce what was *uncanonical*.

There remain two views; either, with Harless, Olshausen and others, to consider that Is. LX. 1, 19, 20, is here presented as a free citation, and incorporated by the apostle in his epistle; or, to suppose that the apostle means by *λέγει* "saith", that it is the *φῶς* "light" that says what follows, or that he means: "he now says by me", whereby it could be seen to be no quotation: and thus every difficulty would be cleared away. As to whether it is to be regarded as a Quotation or otherwise depends, then, on the view taken of *λέγει*. If it is taken to mean *ἡ γραφή λέγει* "the scripture saith", (which form, however, Paul does not use,) it will be regarded as a Quotation, and may be referred to Is. LX. 1, 19, 20, the ideas wherein are freely cited. But, if it means *τὸ φῶς λέγει* "the light says", then it is no

Quotation; neither is it such if it means "he now says by me", an interpretation which may be supposed far-fetched, and hazarded to get rid of the difficulty. The preferable solution seems to be that which regards  $\varphi\tilde{\omega}\varsigma$  as the subject of  $\lambda\acute{\epsilon}\gamma\epsilon\iota$ , and a consideration of the preceding context may make it evident, that such a view is defensible at any rate, if not the only correct one.

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## GENERAL SUMMARY.

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In the foregoing pages 275 passages of the New Testament, which are considered as Quotations from the Old, have been arranged into five Tables; of which Table A, containing those passages, wherein the New Testament *agrees* with the Original Hebrew of the Old, which has been *correctly* rendered in the Septuagint Version thereof, has 53:

Table B, containing those passages, wherein the New Testament *agrees* with the Original Hebrew of the Old, which has *not* been correctly rendered in the Septuagint Version, has 10:

Table C, containing those, wherein the New Testament *differs* from the Original Hebrew of the Old, which has been *correctly* rendered in the Septuagint Version, has 76:

Table D, containing those, wherein the New Testament *differs* from the Original Hebrew of the Old, and *agrees* with the Septuagint Version, which of course also varies from the Hebrew, has 37:

And Table E, containing those, wherein the New Testament *differs* from both the Original Hebrew and the Septuagint Version of the Old, which also *differ* from each other, has 99;

The Appendix has 3 besides, thus making 278 in all.

The following scheme shows the Tables at one view; N. T. standing for New Testament, O. T. for Old Testament, and Sept. for Septuagint.

Table A.	Table B.		Table C.	Table D.	Table E.
N. T., Sept., O. T.,	N. T.,	O. T.,	N. T.,	N. T., Sept.,	N. T.,
	Sept.,		Sept., O. T.,	O. T.,	Sept.,
					O. T.,

Again, Table A is subdivided into two parts; the one part, having those passages in which the New Testament follows the order of the Septuagint, is called Table A.s. and has 49: the other part, called Table A.d., in which occurs a slightly different order, has 4:

Table B is also subdivided into two parts; the one, called Table B.s., wherein the Septuagint may have been partly followed verbally, has 6: the other part, called Table B.d., when such was not the case, has 4:

Table C. is subdivided into three parts; according as the difference is in Words, or Clauses, or Both. The first, Table C.I., containing those that differ in Words, has 66: the next, Table C.II., containing those that differ in Clauses, has 7: and the last, Table C.III., containing those that differ in both Words and Clauses, has 3:

Table D. is also subdivided, but into two parts; the one, Table D.I. in which occur those that differ in Words, has 34: and Table D.II., with a difference in Clauses, has 3: This Table D., agreeing with the Septuagint, which differs from the Original Hebrew, admits of subdivision also, according as the words follow the same order as in the Septuagint, or depart therefrom. Hence originate Table D.s.I. which has 29; Table D.d.I. which has 5; and Table D.s.II. which has the remaining 3:

Table E., containing those passages that differ from both the Original Hebrew and the Septuagint, which also are themselves at variance, is subdivided into three parts, according as the difference is in Words, or Clauses, or Both. The first, Table E.I., has 77: the next, Table E.II. has 6: and the last, Table E.III. has 16: One passage is referable to either Table E.II., or Table E.III.; if to the former, it contains 6: and Table E.III. 16; if to the latter, it contains 17; and Table E.II. 5:

The Appendix, in which are placed those passages that have no corresponding passages in the Old Testament, has 3: making, as before, 278 in all; that are adduced, arranged and critically discussed according to their agreement with, or variation from, their originals.

In conclusion, it may be remarked that a corrupted text is supposed to exist in some passages of the Old Testament and of the New, from the circumstance that the Quoted passage in the latter cannot be always made to harmonize with the original in the former. Such corrupted text is supposed to be found in Ps. XIX. 5, (Sept. XVIII. 5), quoted in Rom. X. 18, and placed in Table D.s.I.r. (8), p. 99, which see for explanation hereof; in Ps. XL. 7—9 (Sept. XXXIX. 7—9), quoted in Heb. X. 5 7, and placed in Table D.s.II.r.o. (2), p. 119, which see for a full discussion on this point; in Is. LXIV. 3 (Sept. 4), quoted in 1 Cor. II. 9, and placed in Table E.III.1.o.3.a.r. (2), p. 237, where the matter is alluded to; in Is. XXVIII. 16 quoted in Rom. IX. 33, and placed in Table E.III.r.2.a.o. (5), p. 246, where Dr. Davidson's remarks on the conjecture are given; in Jer. XXXI. 33—34 (Sept. XXXVIII. 33—34) quoted in Heb. VIII. 8—12, and placed in Table E.III.r.2.a.o. (6), p. 248, where see in pp. 250—252, a full exposition of the variation; in Amos IX. 11—12, quoted in Acts XV. 16—17, and found in Table E.I.r.a.o. (9), p. 201; where at pp. 202—3, the charge of corruption is advanced and proof adduced; and in Zech. XII. 10, quoted in John XIX. 37, and placed in

Table E.I.r. (7), p. 131, where the conjecture of corruption is shown to be needless.

A corrupted text in the New Testament, under the head of Quotations, is supposed to be found in Matt. XXVII. 9—10, and Heb. I. 10—12; but, in regard to the former, it is concerned about the introductory formula, which falls not to be considered here, but in the next volume; and, in regard to the latter, quoted from Ps. CII. 26—28 (Sept. CI.), and placed in Table E.I.r.a.o. (13), p. 209, the variation is accounted for, and there is no ground for the supposition of corruption.

$\tau\tilde{\varphi} \Theta\epsilon\tilde{\varphi} \delta\acute{o}\xi\epsilon\iota.$





# INDEX I.

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